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which obliged him to retire into the country, till his friends had obtained his pardon. In 1659, he ſerved in Flanders, till the ſuſpenſion of arms was agreed on between France and Spain; and afterwards accompanied Mazarin, when he went to conclude a peace with don Luis de Haro, the king of Spain's firſt miniſter. He had promiſed the marquis of Crequi, afterwards marſhal of France, to give him a particular account of the whole negotiation; and therefore, as ſoon as the peace was ſigned, he wrote a long letter to the marquis, in which he ſhewed, that the cardinal had ſacrificed the honour and welfare of France to his own private intereſt; and treated him in a very ſatyrical manner. This letter falling afterwards into the hands of ſome of the cardinal's creatures, though ſome time after his death, it was repreſented as a ſtate-crime; and he was obliged to fly to Holland, where he arrived in 1661. He had taken a tour into England the year before with the count of Soiſſons, who had been ſent over by the king of France to compliment Charles II. upon his reſtoration; and there had made many friends. He did not therefore ſtay any long time in Holland, but paſſed over into England; where he was received with great reſpect, and admitted into the friendſhip of the duke of Buckingham, and other perſons of diſtinction.

Life, &c. P. 18—39.

In England he wrote many pieces, which, with the reſt of his works, have been ſeveral times printed. In 1665, he was ſeized with a diſorder, which caſt him into a ſort of melancholy, and weakened him much; upon which he was adviſed to go to Holland, where he viſited ſome learned men and celebrated philoſophers, who were then at the Hague, particularly Heinſius, Voſſius, and Spinoza. He afterwards reſolved to ſee Flanders, and ſpent ſome time at Breda, where the peace was negociating between England and Holland; went from thence to Spaw and Bruſſels; and, in his return to the Hague, paſſed through Liege. He had no other thoughts than quietly to paſs the remainder of his days in Holland; when Sir William Temple delivered letters to him from the earl of Arlington, informing him, that king Charles deſired his return to England. Upon this, he croſſed the ſea once more; and the king gave him a penſion of 300l. a year. However, he could not forget his own country; and he made ſeveral attempts to procure leave to return, but in vain. After the peace of Nimeguen in 1679, he wrote an epiſtle in verſe to the king of France, in which he indirectly

aſked leave to return to his native country; but it proved ineffectual.

Life, &c. p. xxxix—cxii. Upon the death of Charles II. in 1685, he loſt his penſion; and, as he could not rely on the affection of king James, though that prince had ſhewn himſelf extremely kind to him, he deſired his friends to renew their endeavours to procure his return. The marſhal de Crequi adviſed him to write to the king, and promiſed to deliver his letter; but it had no more effect than the former. In 1686, the earl of Sunderland propoſed to king James to create for him a place of ſecretary of the cabinet, whoſe province ſhould be to write the king's private letters to the foreign princes. The king approved the motion; but St. Evremond thought it did not become him to accept ſuch an office. The Revolution was advantageous to him. The prince of Orange had been very kind to him in Holland; and, when he came to be king of England, gave him very ſubſtantial marks of his favour. He often took him into his parties of pleaſure, and loved to converſe with him; to hear him talk of the great captains he had ſeen in France, and of the military tranſactions to which he had been witneſs. St. Evremond thought of nothing but ending his days peaceably in England, when he received letters from the count of Grammont, acquainting him, that he might return, and ſhould be well received. But he returned for anſwer, that the infirmities almoſt inſeparable from old age would not permit him to undertake ſuch a journey, and to leave a country where he lived very agreeably. In 1697, he wrote a little piece againſt the abbot Renaudot, on the ſubject of Bayle's dictionary. Sept. 1703, he was ſeized with a ſtrangury, of which he died the 9th of that month, in his 95th year. He was interred in Weſtminſter-abbey, where a monument was erected to his memory by his friends, who cauſed to be inſcribed thereon a handſome Latin elogium. He was never married.

Life, &c. p. 112. 153.

St. Evremond had blue, lively, and ſparkling eyes, a large forehead, thick eye-brows, a handſome mouth and a ſneering ſmile, in ſhort, an agreeable and ingenuous countenance. Twenty years before his death, a wen grew between his eye-brows, which afterwards increaſed to a conſiderable bigneſs; but was no way troubleſome to him. His behaviour was civil and engaging, his humour ever gay and merry; but he had a ſtrong inclination to ſatire. His friend, the ducheſs of Mazarin, was well apprized of it;

it; and uſed to call him, by way of banter, "the old "ſatyr." He always ſpoke of his diſgrace with the firmneſs of a gentleman; and whatever ſtrong deſire he might have to ſee his country again, he never aſked it in a mean and cringing manner. Though he did not pretend to rigid morals, yet he had all the qualities of a man of honour, was juſt, generous, grateful, full of goodneſs and humanity. As for religion, he always profeſſed the Romiſh, in which he was born; though at the bottom he was certainly a free-thinker. Bayle tells us, in one of his letters, that it was publicly known, he uſed no aſſiſtance either of miniſter or prieſt, to prepare him for death; and that it was ſaid, the envoy from the court of Florence actually ſent to him an eccleſiaſtic, who, aſking him whether he would be reconciled, received for anſwer, "With "all my heart: I would fain be reconciled to my ſtomach, "which no longer performs its uſual functions." I have ſeen verſes, continues Bayle, which he wrote fifteen days before his death; and his only regret was, that he was reduced to boiled meats, and could no longer digeſt partridges and pheaſants. Another author informs us, that he was more affected with the death of the ducheſs of Mazarin, with whom he had lived in the moſt unreſerved friendſhip, than with his own; for he ſhewed no regret of life, though he had made the purſuit of pleaſures his principal ſtudy for above fifty years. He leaped blindfold into eternity, without viewing or reflecting on it. But whatever might be his ſentiments of religion, he never let fall any looſe expreſſions about it: he could not bear that any one ſhould droll upon it; for, ſaid he, "bare decency, "and the regard due to one's fellow-creatures, will never "ſuffer it." Reflections on the death of free-thinkers, &c. By Monſ. Deſlands.

In order to complete his character, we will here add that which he made for himſelf in 1696; and ſent to the count of Grammont, together with that lord's epitaph, who had been dangerouſly ill, but was then perfectly recovered. "If," ſays he, "after having read the epitaph, "you have the curioſity to know him that made it, I will "give you his character: He is a philoſopher equally re"mote from ſuperſtition and impiety: a voluptuary, who "has no leſs averſion for debauchery, than inclination for "pleaſure: one who never felt the preſſure of indigence, "and who was never acquainted with plenty. He lives "in a condition deſpiſed by thoſe who have every thing, "envied by thoſe who have nothing, reliſhed by thoſe Life, &c. p. 155.

" who make reaſon the foundation of their happineſs. " When he was young, he hated profuſeneſs; being per- " ſuaded, that wealth is neceſſary for the conveniences of " a long life. Now he is old, he can hardly endure " thriftineſs; being of opinion, that want is little to be " dreaded, when a man has but little time left to be miſera- " ble. He is well pleaſed with nature, and does not " complain of fortune. He hates vice, is indulgent to " frailties, and laments misfortunes. He ſearches not " after the failings of men, with deſign to expoſe them; " he only finds out the ridiculous in them for his own " diverſion. He has a ſecret pleaſure in perceiving this " himſelf: he would have yet a greater in diſcovering it " to others, were he not checked by diſcretion. Life, in " his opinion, is too ſhort to read all ſorts of books, and " to burden one's memory with a multitude of things at " the expence of one's judgement. He does not apply " himſelf to the moſt learned writers, in order to acquire " knowlege; but to the moſt rational, to fortify his rea- " ſon. Sometimes he chuſes the moſt delicate, to render " his own taſte ſo; ſometimes the moſt agreeable, to give " the ſame turn to his own genius. It remains, that I " deſcribe him ſuch as he is in friendſhip and in religion. " In friendſhip, he is more conſtant than a philoſopher, " and more ſincere than a younger man of good-nature " without experience: as to religion,

" Juſtice and charity ſupply the place
" Of rigid penance and a formal face.
" His piety, without inflicted pains,
" Flows eaſy, and auſterity diſdains.
" God only is the object of his care,
" Whoſe goodneſs leaves no room for black deſpair;
" Within the boſom of kind providence
" He places his repoſe, his bliſs, and ſure defence."

There have been ſeveral editions of his works; but the beſt is that of Amſterdam 1726, in five volumes 12mo, together with two volumes more in the ſame ſize, intituled, " A curious collection of the beſt pieces attributed " to St. Evremond, and of ſeveral pieces by other hands:" to all which is prefixed his Life, exactly as well as copiouſly written by Des Maizeaux. Several of his pieces had been tranſlated into Engliſh, though very incorrectly: but we have an accurate tranſlation of the whole publiſhed by Des Maizeaux, 1726, 7 vols.; the ſecond edition of which was printed at London in 1728, in three volumes 8vo.

EURIPIDES,

EURIPIDES.

EURIPIDES, an ancient Greek poet, who excelled in tragedy, was born of a creditable Athenian family; eſpecially on his mother Clito's ſide, whom Suidas reports to have been nobly deſcended, though Ariſtophanes in jeſt calls her a cabbage-ſeller, and Valerius Maximus has recorded it in earneſt. He was born in the iſland Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable deſign of Xerxes againſt Greece: and his birth is ſuppoſed to have happened in the 1ſt year of the 75th Olympiad. It is ſaid, that while his mother was with child, her huſband Mneſarchus conſulted the oracle of Apollo, to know what he might hope for; and that he received theſe verſes in anſwer: Ariſt. in Theſmophor.—V. Max. L. iii.

"Happy Mneſarchus! heaven deſigns a ſon:
"The liſtening world ſhall witneſs his renown,
"And with glad ſhouts beſtow the ſacred crown."

Euſeb. Præp. Evan. v. 33.

Mneſarchus, interpreting this promiſe of the oracle no higher, than that his ſon ſhould win the prize in the Olympic games, took care to educate him in the ſame manner with thoſe whom the Greeks deſigned for athletæ or wreſtlers: but Euripides, though he made ſo good a progreſs in theſe feats of the body, as to gain the crown at the Athenian ſports in honour of Ceres and Theſeus, yet had always much greater thoughts in his head: and therefore, while his father was labouring to have him perfect in the palæſtra, made a nobler choice for himſelf, being a conſtant auditor to Anaxagoras in philoſophy, and to Prodicus in rhetoric; and diverting himſelf in the mean time with painting, which ſome will have to have been at firſt his profeſſion. It is not probable, that Euripides learnt morality of Socrates, as Gellius reports: Socrates was twelve years younger than Euripides, and therefore is more likely to have profited by him. Aul. Gellius, xv. 20. Suidas.

The occaſion of his applying himſelf to dramatic poetry was the extreme danger his maſter Anaxagoras had incurred by his philoſophy: who, under the notion of deſpiſing the public gods, was baniſhed Athens by the fury of the mob, and had the good fortune to come off with his life. He was then eighteen; however, his works will evidently ſhew, that he did not afterwards lay aſide the ſtudy of morality and phyſics. He wrote a great number of Tragedies, which were highly eſteemed both in his lifetime and after his death: and Quintilian, among many

others, thought him the beſt of all the tragic poets. "Sophocles and Euripides," ſays he, "have far excelled "Æſchylus in tragedy. Many people queſtion, which of "theſe two poets in their different manner deſerves the "preference; but as this bears no relation to what I am "now writing upon, I ſhall leave it undetermined. How-"ever, there is no one but muſt own, that Euripides will "be of much more uſe to thoſe who are intended to plead: "for his diction, which is cenſured by ſuch as think "there is more ſublimity in the grave, majeſtic, and ſo-"norous ſtyle of Sophocles, comes nearer to that of an "orator. He likewiſe abounds with moral reflections; "and is almoſt equal to the ſages, when he treats on the "ſame ſubject with them. In his manner of reaſoning "and replying, he may be compared to the moſt renowned "orators at the bar. He charms all, when he attempts to "raiſe the paſſions; and, when he would raiſe pity, he is "inimitable."

Inſtitut. orator. lib. x. c. 1.

It has been wondered, that the Roman poets ſhould celebrate Sophocles, Æſchylus, and Theſpis, as Virgil, Propertius, and Horace have done, yet ſhould make no mention of Euripides: but the reaſon aſſigned for this omiſſion is, that the ſyllables which compoſe his name were not ſuited to hexameter verſe, and not that they thought him inferior, at leaſt not to Æſchylus and Theſpis. Varro relates, that out of the 75 tragedies written by him, five only gained the victory; yet obſerves, that moſt of thoſe who conquered him were wretched poetaſters. This is not to be wondered at; for at that time, perhaps more than in the preſent, Cabal pronounced the fate of compoſitions; and the baſeſt arts were employed, in order to procure the favour of the judges. In the mean time, his pieces were prodigiouſly applauded; and nothing can better demonſtrate the high eſteem they were in, than the ſervice they did to the Athenians in Sicily. The Athenian army under the command of Nicias ſuffered all the calamities that ill fortune can poſſibly reduce men to. The victors made a moſt cruel advantage of their victories: but although they treated the Athenian ſoldiers with ſo much inhumanity, yet they were extremely kind to ſuch as could repeat any of Euripides's verſes. "We are told," ſays Plutarch, "that many, who returned ſafe to their "country, kindly ſaluted Euripides, declaring that they "had been reſtored to their liberty, for teaching their "victors ſuch verſes of his as they remembered; and that "others,

Aul. Gellius, lib. xvii. c. 4.

"others, who roamed up and down, had meat and drink given them, in return for ſinging his verſes." In Vit. Niciæ.

It was almoſt impoſſible for two great poets, ſuch as Sophocles and Euripides, who were contemporary, and aſpired to the ſame glory, to love one another, or to continue long in friendſhip. Accordingly they fell out; and Athenæus relates ſeveral particulars of their quarrel, which are no way honourable to them. Nevertheleſs, Sophocles diſcovered a great eſteem for Euripides, when he heard of his death: he cauſed a tragedy to be repreſented, in which he himſelf appeared in a mourning habit, and made his actors take off their crowns. Ariſtophanes alſo took great pleaſure in abuſing Euripides in his comedies, which perhaps might give him more uneaſineſs than his quarrel with Sophocles. There are ſeveral paſſages in his tragedies againſt women; and it cannot be denied, that he took a pleaſure in railing at the fair ſex, on which account he acquired the name of a woman-hater. He married a wife when he was three and twenty years old, by whom he had three ſons; and, after the diſſolute life of this firſt wife had forced him to divorce her, he married a ſecond, who proved at leaſt as diſorderly. Though Suidas has diſtinguiſhed Euripides by the title of woman-hater, yet Athenæus calls him a woman-lover. He aſſures us, that this poet was very fond of the fair ſex, and that Sophocles hearing ſomebody ſay, that he bore a mortal hatred to them; "I own he does," ſays Sophocles, "in his tragedies, but he is paſſionately fond of them in bed." Ath. lib. xiii. Agreeably to this notion of his chaſtity, ſome authors ſay, that, deſirous to make uſe of the privilege allowed at Athens of marrying two wives, he took two together, but made ſo ill a choice, that they quite wore out his patience, and raiſed in him an averſion to the whole ſex. Aul. Gell. lib. xv. c. 20.

It was about a year after the Sicilian defeat, when he left Athens, and went to the Macedonian court. Some ſay, the reaſon of his going thither was, becauſe, having catched his wife in bed with an actor, he was aſhamed of ſhewing his face at Athens. But this is a fooliſh ſtory, and there is no occaſion to have recourſe to any ſuch ſuppoſition. Archelaus, king of Macedonia, was fond of learned men, invited them to his court by acts of munificence, gave them a moſt gracious reception, and often raiſed them to very high honours. He did ſo by Euripides, whom, if Solinus may be credited, he made his prime miniſter. Nothing can be a more expreſs proof of the high eſteem Archelaus Cap. 20.

had for him, than his behaviur to Decamnichus, who one day reproached him with having a ſtinking breath: to whom the poet replied, "My mouth has reaſon to ſtink, "ſince ſo many ſecrets have rotted in it." But Archelaus, not thinking Euripides ſufficiently revenged by this anſwer, delivered Decamnichus up to him, in order that he might expiate the affront by being ſoundly laſhed. The advanced age of Euripides, and the chaſtity which many writers aſcribe to him, ſhould reſtrain us from believing too haſtily the amorous adventures which are ſaid to have befallen him at Macedon. He was ſeventy-two, when he went to that court; and it has always been acknowledged, that he never was inclined to unnatural amours. He had paſſed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his uſual manner, in deep meditation; when, unfortunately happening upon Archelaus's hounds, he was by them torn to pieces. Every account gives him the ſame end, though it differs from the reſt in ſome minute circumſtances: only ſome indeed will have him to have been pulled to pieces by women, to revenge the honour of their ſex, againſt whom he had always declaimed. But this is a fable, copied from that of Orpheus, who is ſaid to have undergone the ſame fate. It is not certain, whether his death happened by chance, or through envy of ſome of the courtiers. However, Archelaus buried him with great magnificence; and, not contented with ſolemnizing his funeral obſequies, he alſo cut his hair, and aſſumed all the marks of grief. The Athenians were ſo moved with his death, that the whole city went into mourning; and one of his friends, named Philemon, declared that, could he be perſuaded that the dead enjoy a ſenſe of things, he would hang himſelf, in order to be with Euripides. He was near ſeventy-five years old when he died: he was a man of great gravity and ſeverity in his conduct, and regardleſs of pleaſures.

Stobæus, ſerm. 39.

He is, of all writers, remarkable for having interſperſed moral reflections and philoſophical aphoriſms in his dramatic pieces; and, it is generally thought, he has done it too frequently. Though he had the fate of his maſter Anaxagoras before his eyes, yet he was not always ſo well guarded about his maxims as he ſhould have been. He let out one, relating to the ſanctity of an oath, for which he was called to account. It is this in his Hippolytus: "My tongue has ſworn, but ſtill my mind is free." For

this

this verſe he was impeached of impiety, as teaching and defending perjury; but it does not appear that he ſuffered for it. The anſwer he made to the accuſer is left on record by Ariſtotle: "that it was a very unreaſonable thing "to bring a cauſe into a court of judicature, which be- "longed only to the cognizance of a theatre, and the li- "berty of a public feſtival; that, when theſe words were "ſpoken on the ſtage, there went along with them ſome "reaſon to juſtify them, and that he was ready to juſtify "them, whenever the bill ſhould be preferred in the "right place." Another time he incenſed the audience highly, by making Bellerophon dogmatize too gravely in favour of avarice; ſo highly, that they would have driven the actor from the ſtage, if Euripides himſelf had not come upon it, and beſought them to have a little patience, by aſſuring them, that they would ſoon ſee the unhappy end of the miſer, whoſe maxims had ſo ſtrongly diſguſted the audience. This we learn from Seneca. Plutarch relates, that another time ſuch offence was taken at the two firſt verſes of his Menalippus, which ſeemed to doubt the exiſtence of Jupiter himſelf, that he was forced to change them: and others have concluded him to be an atheiſt, from impious ſpeeches uttered in his plays. But, in anſwer to all theſe, we may aſk, whether any thing can be more abſurd, than to aſcribe to the author of a tragedy the ſentiments he puts into the mouths of his characters? His laſt editor Barnes obſerves, that, to ſupport the character of Siſyphus, he was obliged to make him reaſon as an atheiſt; and that therefore Plutarch had no juſt cauſe to ſuſpect there the artifices of an author, of giving vent to his own thoughts under another man's name. "I "wonder very much," ſays Barnes, "what it was could "make ſo great a man believe, that Euripides had deli- "vered his ſentiments craftily in the perſon of Siſyphus; "and that this ſhould be our tragic poet's opinion, ſince "no man ever had a deeper ſenſe of religion than Euri- "pides, as is manifeſt from numberleſs paſſages in his "works; and it very juſtly ſuited the character of Siſy- "phus to ſpeak impiouſly, as I obſerved on Bellerophon."

Rhetor. l. iii. c. 15.

Epiſt. 115.

In Amatorio.

Not. in Siſyph. Frag. p. 492.

He uſed to ſhut himſelf up in a gloomy cave, and there compoſe his works. This cave was in the iſle of Salamis, and Aulus Gellius had the curioſity to go into it. He compoſed his verſes with great difficulty. He one day complained to the poet Alceſtis, that in the three laſt days he had been able to write but three verſes, though he had laboured

Lib. xv. 20.

laboured with all his might. Alceſtis obſerved, with an air of high vanity, that he had written an hundred with the utmoſt eaſe. "Ay, but," ſays Euripides, "you don't "conſider the difference: your verſes are made to live no "longer than theſe three days, whereas mine are to con- "tinue for ever." The works of Euripides, as well as Sophocles, were tranſmitted to king Ptolemy, when he was founding the Alexandrian library: and the thing was on this wiſe, as Galen relates it: "King Ptolemy," ſays he, "ſent to the Athenians to borrow the original manuſcripts "of Sophocles, Æſchylus, and Euripides, in order to "tranſcribe them for his library; laying down in their "hands fifteen talents of ſilver, by way of ſecurity. Upon "receipt of the books, he took care to have them written "out on the faireſt parchment, and ſet off with the richeſt "ornaments: and then, keeping the originals, he ſent "the copies to Athens, with this meſſage, viz. that the "king had deſired the city to accept of thoſe books, and "of the fifteen talents which he had left in their hands: "that they had no reaſon to be angry, ſince, if he had "neither ſent them the originals nor the copies, he had "done them no injury, inaſmuch as they themſelves, by "taking a ſecurity, ſuppoſed it a ſufficient reparation for "the loſs."

Galen. Op. vol. v. p. 196.

There are now extant but nineteen of his tragedies, and part of a twentieth; though Suidas ſays, that he compoſed ninety-two. Suidas ſays alſo, that, according to others, he wrote ſeventy-five only; but Barnes found the titles of eighty-four. There had been five editions of all his plays, in Greek, with Latin verſions; and that of Cambridge by Joſhua Barnes, 1694, in folio, has been accounted the beſt. This editor added the Scholia, and all the fragments he could find, with notes, and a life of Euripides, abounding with erudition. But an edition has lately, 1778, been publiſhed from the Clarendon preſs at Oxford, with all the neceſſary care of having collated Mſſ. with learned notes, and the Latin verſion amended, by Samuel Muſgrave, M. D.: which edition, there is reaſon to believe, is far more correct than any of the former. It is in four volumes, 4to. Three ſingle plays (the "Supplices "Mulieres," and the two "Iphigeniæ") had before been incomparably well edited by Mr. Markland; and, by the laudable labours of Mr. Wodhull and Mr. Potter, the Engliſh language can now boaſt of two good poetical tranſlations of Euripides.

EUSDEN

EUSDEN (LAWRENCE), deſcended from a good family in Ireland, and ſon of Dr. Euſden, rector of Spotſworth in Yorkſhire, was educated at Trinity College, Cambridge; after which he went into orders; and was for ſome time chaplain to Richard Lord Willoughby de Broke. His firſt patron was the celebrated Lord Halifax, whoſe poem "On the Battle of the Boyne," Euſden tranſlated into Latin. He was alſo eſteemed by the duke of Newcaſtle, on whoſe marriage with lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain, and conſidered the verſes as an elegant compliment) preferred in 1718 to the laureatſhip. He had ſeveral enemies; and, among others, Pope, who put him into his Dunciad; though we do not know what provocation he gave to any of them, unleſs by being raiſed to the dignity of the laurel. Cooke, in his "Battle of the "Poets," ſpeaks thus of him:

"Euſden, a laurel'd bard, by fortune rais'd,
"By few been read, by fewer ſtill been prais'd," &c.

And Oldmixon, in his "Art of Logic and Rhetoric," p. 413, is not ſparing of his reflexions on the poet and his patron. His cenſures, however, are plainly thoſe of a diſappointed competitor. And perhaps great part of the ridicule, which has been thrown on Euſden, may ariſe from his ſucceeding ſo ingenious a poet as Rowe. That he was no inconſiderable verſifier, the ſpecimens here ſelected will evince; and, as his moral character appears to have been reſpectable, his grace acted a generous part in providing for a man who had conferred an obligation on him. The firſt-rate poets were either of principles very different from the government, or thought themſelves too diſtinguiſhed to undergo the drudgery of an annual Ode. Euſden, however, ſeems to have been but little known before his preferment, if we judge by the manner in which he is mentioned in the duke of Buckingham's "Seſſion of "the Poets:"

"In roſhed Euſden, and cried, who ſhall have it,
"But I the true laureat, to whom the King gave it?
"Apollo begg'd pardon, and granted his claim,
"But vow'd that till then he ne'er heard of his name."

In ſome old book, which the compiler of this article cannot recollect, it is obſerved, that Euſden ſet out well in life, but afterwards turned out a drunkard, and beſotted his faculties away. He died at his rectory at Coningſby, Lincoln-

Lincolnſhire, the 27th of September, 1730; and left behind him in MS. a tranſlation of the works of Taſſo, with a life of that poet. Some of his beſt poems may be ſeen in Nichols's "Select Collection."

EUSEBIUS, ſurnamed Pamphilus, from his friendſhip with Pamphilus the Martyr, and an eminent eccleſiaſtical hiſtorian, was born in Paleſtine, about A. D. 267. Cave thinks it probable, that he was born at Cæſarea; but we are not certain as to the place of his birth. We have no account who were his parents, nor who his maſters: but he tells us himſelf, that he was educated in Paleſtine, and ſaw Conſtantine there, while he travelled through that country in the retinue of Diocletian. He was ordained prieſt by Agapius, biſhop of Cæſarea, where he contracted an intimacy with Pamphilus, an eminent preſbyter of that church. During the perſecution under the Diocletian, he exhorted the Chriſtians to ſuffer reſolutely for the faith of Chriſt; and particularly aſſiſted his friend Pamphilus, who ſuffered martyrdom after two years impriſonment. In the time of the ſame perſecution, he went to Tyre, where he was an eye-witneſs of the glorious combats of the five Egyptian martyrs. He was likewiſe in Egypt and at Thebais, where he ſaw the admirable conſtancy of many martyrs of both ſexes. He has been reproached with having offered incenſe to idols in this perſecution, in order to free himſelf from priſon. This imputation was fixed upon him by Potomon, biſhop of Heraclea, at the council of Tyre: for, if we believe Epiphanius, that biſhop, ſeeing Euſebius ſitting in the council, cried out, "Is it fit, "Euſebius, that you ſhould ſit, and that the innocent "Athanaſius ſhould ſtand to be judged by you? Who can "bear ſuch things as theſe? Tell me, were not you in "priſon with me during the time of the perſecution? I "loſt an eye in defence of the truth; but you are maimed "in no part of your body, nor did you ſuffer martyr-"dom, but are whole and alive. By what means did you "eſcape out of priſon, unleſs you promiſed our perſe-"cutors, that you would do the deteſtable thing, and per-"haps have done it?" Epiphanius adds, that Euſebius, hearing this, roſe and broke up the aſſembly, ſaying, "If, "when you are out of your own country, you ſay ſuch "things againſt us, it is certain that your accuſers muſt "be in the right: for, if you exerciſe your tyranny here, "you will do it with much more aſſurance in your own "country."

Cave, Hiſt. literar.—Dupin, Nouvell. Bibl.—Hen. Valeſius de vit. & ſcript. Euſeb. prefixed to his edit. of Eccleſ. hiſt.

De Vit. Conſtantin. lib. i.

Hæreſ. 68.

"country." Valeſius obſerves, from the above-cited paſſage of Epiphanius, that thoſe perſons are miſtaken, who relate that Euſebius had ſacrificed to idols, and that it was openly objected to him in the council of Tyre; ſince Potomon did not charge him with it, but only grounded a ſuſpicion, on his being diſmiſſed ſafe and whole. Beſides, as Cave remarks very well, had he really ſacrificed, the diſcipline of the church was then ſo rigid, that he would have been degraded from his orders; at leaſt, would never have been advanced to the epiſcopal dignity.

When the proſecution was over, and peace reſtored to the church, Euſebius was elected biſhop of Cæſarea, in the room of Agapius, who was dead; and this was about the year 313. He had afterwards a conſiderable ſhare in the conteſt relating to Arius, prieſt of Alexandria; whoſe cauſe he, as well as other biſhops of Paleſtine, defended at firſt, upon a perſuaſion that Arius had been unjuſtly perſecuted by Alexander, biſhop of Alexandria. He not only wrote to that biſhop in favour of Arius, but likewiſe, not being able to procure his reſtoration, he permitted him and his followers to preſerve their rank, and to hold in their churches the ordinary aſſemblies of the faithful, on condition that they ſhould ſubmit to their biſhop, and intreat him to reſtore them to communion. He aſſiſted at the council of Nice, held in 325, and made a ſpeech to the emperor Conſtantine, at whoſe right-hand he was placed, when he came to the council. He at firſt refuſed to admit of the term CONSUBSTANTIAL; and the long and formal oppoſition which he made to it occaſioned a ſuſpicion that he was not altogether ſincere, when he ſubſcribed, as he did at length, to the Nicene creed. About 330, he was preſent at the council of Antioch, in which Euſtathius, biſhop of that city, was depoſed: but though he conſented to his depoſition, and was elected to the ſee of Antioch in his room, he abſolutely refuſed it; and when the biſhops wrote to Conſtantine to deſire him to oblige Euſebius to conſent to the election, he wrote alſo to the emperor, to requeſt him that he would not urge him to accept of it: which Conſtantine readily granted, and at the ſame time commended his moderation. Euſebius aſſiſted at the council of Tyre held in 335 againſt Athanaſius; and at the aſſembly of biſhops at Jeruſalem, when the church was dedicated there. He was ſent by thoſe biſhops to Conſtantine, to defend what they had done againſt Athanaſius: and it was then, that he pronounced

nounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the laſt of his life. He was honoured with very particular marks of Conſtantine's eſteem: he frequently received letters from him, ſeveral of which are inſerted in his books; and he was often invited to the emperor's table, and admitted into private diſcourſe with him. When Conſtantine wanted copies of the ſcriptures, for the uſe of thoſe churches which he had built at Conſtantinople, he committed the care of tranſcribing them to Euſebius, whom he knew to be well ſkilled in thoſe affairs: and when Euſebius dedicated to him his book "concerning Eaſter," he ordered it immediately to be tranſlated into Latin, and deſired our author to communicate as ſoon as poſſible the other works of that nature which he had then in hand.

Euſeb. in vit. Conſt. lib. iv. c. 34, 35, 36.

Euſebius did not long ſurvive Conſtantine, for he died about 338, according to Dupin; or 340, according to Valeſius. He wrote ſeveral great and important works, of which among thoſe that are extant we have, 1. "Chronicon:" divided into two parts, and carried down to A. D. 325; in which, not long before the council of Nice, Cave ſuppoſes this work to have been finiſhed. The firſt part, which is at preſent extremely mutilated, contains an hiſtory of the Chaldeans, Aſſyrians, Medes, Perſians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the ſecond part, which is called "Canon Chronicus," he digeſts the hiſtory of the ſeveral nations according to the order of time. St. Jerom tranſlated both parts into Latin: but we have remaining of the verſion of the firſt part only ſome extracts, containing the names of the kings, printed with the tranſlation of the ſecond part. It was printed at Baſil, and afterwards publiſhed more accurately by Arnauld de Pontac, biſhop of Baras, at Bourdeaux in 1604. But no perſon ever undertook to collect the Greek fragments of the original, till Joſeph Scaliger publiſhed them at Leyden 1606 in folio, under the following title: "Theſaurus "temporum, complectens Euſebii Pamphili chronicon "Latine, S. Hieronymo interprete, cum ipſius chronici "fragmentis Græcis antehac non editis, et auctores omnes "derelicta ab Euſebio continuantes. Edente Joſepho "Juſto Scaligero, qui notas et caſtigationes in Euſebium, "nec non Iſagogicorum Chronologiæ canonum libros "tres adjecit." There was another edition, much enlarged, printed at Amſterdam in 1658, in two volumes folio, under the care of Alexander Morus. Dupin ſays,

that "this work of Euſebius diſplays a prodigious extent "of reading and conſummate erudition. It is neceſſary "to have read an infinite number of books and ancient "monuments, in order to compile an univerſal hiſtory; "and to have been maſter of a very clear underſtanding "at the ſame time, in order to collect ſuch a multitude of "facts, and diſpoſe them in their proper order. This is "an immenſe labour, which is a ſtrong proof of the vaſt "reading and prodigious memory of Euſebius. It muſt "be owned, indeed, that Africanus's Chronicle was of "great ſervice to him, and that he has copied that author "throughout his work. However he has corrected ſe-"veral of Africanus's miſtakes, though he has fallen into "others himſelf. But it is almoſt impoſſible not to err "in a work of ſuch vaſt extent and difficulty as an uni-"verſal chronicle. Miſtakes are excuſable in a per-"formance of this kind; nor can they hinder it from "being deſervedly conſidered as one of the moſt uſeful "works of antiquity."

His next work is, 2. "Præparationis Evangelicæ, libri XV." Valeſius tells us, that this book, as well as his treatiſe "De Demonſtratione Evangelicâ," was written before the Nicene council, ſince they are expreſsly cited in his "Eccleſiaſtical hiſtory," which Valeſius affirms to have been written alſo before it: but Cave is of opinion, that the book "De Præparatione Evangelicâ" was written after that council, undoubtedly after his "Chronicon," ſince his "Canones Chronici" are expreſsly cited in it. 3. "De "Demonſtratione Evangelicâ." We have of this book only ten books extant, though Euſebius wrote twenty. A beautiful edition of this and the former work was printed in Greek by Robert Stephens in 1544 and 1545, in two volumes, folio. They were reprinted at Paris 1628, in two volumes, folio, with a new verſion of the book "De Præparatione" by the jeſuit Francis Vigerus, and with Donatus's tranſlation of the book "De Demonſtra-"tione." 4. "Hiſtoriæ Eccleſiaſticæ, libri V." It contains the hiſtory of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. Valeſius obſerves, that he wrote this after almoſt all his other works; and Cave ſays, that it was written after the Nicene council, ſince he mentions in it not only his "Chronicon," but likewiſe his treatiſe "De Demon-"ſtratione." At the end of the eighth book, we find a ſmall treatiſe "Of the martyrs of Paleſtine;" in which he deſcribes

deſcribes the martyrdom of thoſe who ſuffered for the faith of Chriſt in that province. This has been erroneouſly confounded with the 8th book of the hiſtory; whereas it is a ſeparate tract, which ſerves for a ſupplement to that book. The eccleſiaſtical hiſtory has been often tranſlated and printed: but the beſt edition is that of Henry Valeſius, who, having remarked the defects of all the former tranſlations, undertook a new one, which he has joined to the Greek text reviſed by four manuſcripts, and added notes full of erudition. Valeſius's edition was printed at Paris in 1659 and 1671, and at Francfort in 1672, with the reſt of the eccleſiaſtical hiſtorians. It was printed again at Cambridge in 1720, in three volumes folio, by William Reading: who has joined to the notes of Valeſius ſuch obſervations of modern authors as he had picked up here and there. But, as Le Clerc ſays, "they "might as well have been placed at the end of the book, "ſince they are much inferior to thoſe of Valeſius, both "for ſtyle and matter; and appear with the ſame diſad-"vantage as an ordinary painting placed by the work of "an eminent maſter."

Bibl. anc. & mod. t. xvi.

Euſebius wrote, 5. "Contra Hieroclem liber." Hierocles had written a book, under the name of Philalethes, againſt the Chriſtian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Chriſt, affirming, that the former had worked miracles as well as the latter, and was aſcended to heaven as well as he. Againſt this work of Hierocles, Euſebius's book was written; and it is printed at the end of the "De Demon-"ſtratione Evangelicâ," and at the end of Philoſtratus "De vita Apollonii." 6. "Contra Marcellum, libri II," and "De Eccleſiaſtica Theologia, libri III." This work was deſigned to confute Marcellus, biſhop of Ancyra, who was condemned for Sabellianiſm in the ſynod at Conſtantinople in 336; and it was written at the deſire of that ſynod. It is ſubjoined alſo to the book "De Demonſtra-"tione." 7. "Epiſtola ad Cæſarienſes de fide Nicæna." Socrates and Theodoret have preſerved this in their eccleſiaſtical hiſtories. 8. "De locis Hebraicis," containing a geographical deſcription of all the countries, cities, and places, mentioned in the Old Teſtament. It was tranſlated into Latin, and at the ſame time enlarged and corrected by St. Jerom. The original with that tranſlation, and a new verſion, with learned notes, was publiſhed by James Bonfrerius at Paris in 1631 and 1659. 9. "Oratio

Socrat. lib. i. 8. Theod. lib. i. 12.

"de

" de laudibus Conſtantini." We have mentioned this above: it is printed at the end of the eccleſiaſtical hiſtory. 10. " De vita Conſtantini, libri IV." This is rather a panegyric than a life, being written in a florid and oratorical ſtyle. Some have denied this to be Euſebius's; but Cave thinks their arguments ſo inconſiderable, as not to deſerve a particular anſwer. It is ſubjoined to the eccleſiaſtical hiſtory. 11. " Expoſitio in Canticum Canticorum." This was not written entirely by Euſebius, but compiled partly out of his writings, and partly out of thoſe of Athanaſius, Didymus, Nyſſen, and others. It was publiſhed in Greek with Polychronius and Pſellus by Meurſius at Leyden 1617 in 4to. 12. " Vitæ prophetarum," aſcribed to Euſebius in an ancient manuſcript, and publiſhed with the commentaries of Procopius on Iſaiah, in Greek and Latin, by Curterius, at Paris 1580, in folio. 13. " Ca-" nones ſacrorum evangeliorum X." The tranſlation of theſe by St. Jerom is publiſhed among that father's works, and in the " Bibliotheca patrum." 14. " Apologiæ pro " Origene liber primus," tranſlated by Ruffinus, is publiſhed in St. Jerom's works. St. Jerom tells us, that Euſebius was the ſole author of the " Six books of the " apology for Origen," aſcribed to his friend Pamphilus: but it is evident from the teſtimony of Euſebius himſelf, and from that of Photius, that he wrote the five firſt books in conjunction with Pamphilus, and added the ſixth after the death of that martyr. The Latin tranſlation of the firſt book of this work is all that we have remaining of it. 15. " Sermo in illud, *Sero ſabbatorum.* Item, *De An-*" *gelis ad monumentum viſis.*" Theſe two ſermons were publiſhed in Greek and Latin by Combefiſius. Beſides theſe works of Euſebius, there are ſeveral extant in MS. which have not yet been publiſhed; and the titles of ſeveral, which are not extant. Of the latter kind, the thirty books " againſt Porphyry," though Cave makes but twenty-five, " are," ſays Le Clerc, " in all probability the " greateſt loſs, which we have ſuſtained with reſpect to the " writings of Euſebius: for we might have learned from " them the objections of the moſt learned philoſopher of " his time, and the anſwers of the moſt learned biſhop " alſo of his time."

Hiſt. Eccleſ. vi. 33. Bibl. Cod. 118.

Auct. Nov. tom. i. p. 779.

Bibl. Univerſ. tom. x.

Photius has ſaid of Euſebius, that he was a man of extenſive learning, but that his ſtyle is neither agreeable nor polite. Dupin obſerves, that he was one of the moſt learned men of antiquity, as his friends and enemies have

Bibl. Cod. 13.

equally acknowledged; and that there was none among the Greek writers, who had read ſo much; but remarks, that he never applied himſelf to the poliſhing his works, and is very negligent in his ſtyle. A critic of our own times ſtyles Euſebius "the moſt learned biſhop of his "age, and the father of eccleſiaſtical hiſtory. Like the "illuſtrious Origen," ſays he, "of whom he was very "fond, he hath had warm friends and inveterate enemies; "and the world hath ever been divided in judging of his "theological ſentiments. The Arians and Unitarians "have always laid claim to him—and in truth any party "might be glad to have him.—He ſcrupled at firſt to ad-"mit the word Conſubſtantial, becauſe it was unſcriptural; "but afterwards, for the ſake of peace and quiet, he com-"plied with it in a ſenſe which he gave to it.—He ſeems "to have been neither an Arian nor an Athanaſian, but "one who endeavoured to ſteer a middle courſe, yet in-"clining more to the Arians than the Athanaſians." Le Clerc charges Euſebius with ſhuffling in this controverſy, and ſcreening his Arianiſm under ambiguities: but, ſays the critic juſt quoted, "why had not Euſebius as good "a right to interpret the ὁμοούσιος for himſelf, as Athanaſius, "or Alexander, or other perſons, had to put their ſenſe "upon it? The diſputants were engaged in a νυκτομαχία, "a night-ſkirmiſh, as Socrates juſtly calls it; and Euſe-"bius ſeems to have been willing to comply with the "Conſubſtantialiſts as far as he could, and to interpret "the Nicene creed in ſuch a manner, as to make it ac-"ceptable to the Arians: and the difference at that time "between the two parties was of ſuch a kind, that it was "not eaſy to be exactly determined." It may be proper to obſerve here, that Le Clerc had a diſpute with Cave about the orthodoxy of Euſebius: who, as Cave ſaid, was a Conſubſtantialiſt, but, according to Le Clerc, an Arian. See more of this in the artiles of CAVE and LE CLERC.

Jortin's Remarks on eccleſiaſtical hiſtory, vol. iii. p. 160.

P. 187.

EUSTATHIUS, a very learned Greek, was born at Conſtantinople, and flouriſhed about A. D. 1170. He was educated for the church; was firſt a monk, then deacon of the great church at Conſtantinople, then biſhop of Myra elect, and laſtly, before he was conſecrated for Myra, tranſlated to the archbiſhopric of Theſſalonica. Many things are recorded, of which he is ſaid to have been the author; but the works for which he is chiefly memorable are his "Commentaries upon Homer and Dionyſius's "Periegeſis."

Fabric. Bibl. Græc. tom. i. & tom. x.

"Periegeſis." His "Commentaries upon Homer" were firſt publiſhed with that poet at Rome in 1550, under the pontificate of Julius III, to whom they were dedicated; and were reprinted by Frobenius at Baſil ten years after. They are very copious, and frequently illuſtrate the text; but they are principally valued by grammarians, for the great aſſiſtance they afford, in underſtanding the Greek language. The learned Duport, in his "Gnomologiæ Homericæ," makes a matter of wonder of it, that Euſtathius, who was a Chriſtian and an archbiſhop, ſhould never mention Holy Scripture, and very ſeldom the eccleſiaſtical writers, throughout his commentaries, though he had ſo many opportunities of mentioning both. Fabricius imputes this ſilence to his having collected the materials of them from the more ancient commentators upon Homer, who knew nothing of the ſacred books; but, whatever was the reaſon, we may as well wonder, that a man of Euſtathius's character, who ſpent ſo much of his life in reading and writing books, ſhould never compoſe any thing relating to his profeſſion; for we do not know that he ever did. His "Commentaries upon the Periegeſis of Dionyſius," were firſt publiſhed at Paris in 1577, but very imperfectly; they were greatly augmented by Fabricius, who ſupplied a vaſt hiatus between verſes 889 and 917; and this addition was inſerted in its proper place by Hudſon, in his edition at Oxford, 1697, 8vo. When Euſtathius died, and at what age, we know not; but he appears to have been alive in 1194.

EUTROPIUS (Flavius), an Italian ſophiſt, as Suidas calls him, wrote a compendious hiſtory of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated: that is, to A. D. 364. He was ſecretary to Conſtantine the Great, and afterwards ſerved as a ſoldier under Julian the Apoſtate, whom he attended in his expedition againſt the Perſians. There have been two opinions about his religion, ſome ſuppoſing him to have been a Chriſtian, others a Heathen. The former ground their opinion chiefly upon a paſſage, where he ſpeaks of Julian, as a perſecutor of Chriſtians: "Religionis Chriſtianæ infectator, "perinde tamen ut cruore abſtineret;" a perſecutor of the Chriſtian religion, yet abſtaining from ſanguinary methods. But they ſeem to have more reaſon on their ſide, who conclude him to have been an Heathen, not

Voſſius de Hiſt. Lat.

only from his ſituation and character under Julian, but from the teſtimony of Nicephorus Gregoras, who declares him to have been "of the ſame age and ſect" with that emperor. Voſſius, in the mean time, thinks that he might be neither Chriſtian nor Heathen; and ſeems inclined to rank him with many others of his times, who hung as it were between the two religions, without embracing either. The beſt edition of his hiſtory is that of Mrs. Le Fevre, afterwards madam Dacier, which was publiſhed for the uſe of the dauphin, at Paris, 1683, in 4to. At the end of the tenth book, he promiſes another hiſtorical work, or rather a continuation of this; and he tells us, that he "muſt "raiſe his ſtyle, and double his diligence, when he enters "upon the reign of ſuch reſpectable and illuſtrious princes "as Valens and Valentian:" but death, we ſuppoſe, prevented the execution of his purpoſe.

Feb. Bibl. Latin.

EUTYCHIUS, a Chriſtian author, of the ſect of the Melchites, was born at Cairo in Egypt, 876, and became eminent in the knowledge of phyſic; which he practiſed with ſo much ſucceſs and reputation, that even the Mahometans reckoned him one of the beſt phyſicians in his time. Towards the latter part of his life, he applied himſelf to divinity; and was choſen, in 933, patriarch of Alexandria. He then took the name of Eutychius; for his Arabic name was Said Ebn Batrik. He had the misfortune not to be very acceptable to his people; for there were continual jars between them, from his firſt acceſſion to the ſee, to the time of his death, which happened in 950. He wrote Annals from the beginning of the world to the year 900; in which may be found many things which occur no where elſe, but certainly many more which were collected from lying legends, and are entirely fabulous. An extract from theſe Annals, under the title of "Annals "of the church of Alexandria," was publiſhed by Selden, in Arabic and Latin, in 1642, 4to; and the Annals entire were publiſhed by Pocock, in Arabic and Latin, in 1659, 4to, with a preface and notes by Selden. Beſides theſe, Eutychius wrote a book "De rebus Siciliæ," after it was taken by the Saracens; the manuſcript of which is now in the public library at Cambridge, ſubjoined to the Annals; alſo "A diſputation between the heterodox and the "Chriſtians:" together with ſome ſmall medical performances.

Cave, Hiſt. Liter.

F.

F.

FABER (JACOBUS), in French James le Fevre, a very little man, ſays Bayle, and of mean extraction, but a great genius, ſupported by much learning, was born in Picardy, about 1440; and was one of thoſe who began to expel the barbariſm, which reigned in the univerſity of Paris. He became ſuſpected of Lutheraniſm, and was obliged to give way to the outrage of certain ignorant zealots, who ſuffered him not to reſt. He quitted the field, and retired from Paris to Meaux; where the biſhop was William Briconnet, a lover of the ſciences and learned men. The perſecution raiſed by the Franciſcans at Meaux obliging the biſhop, againſt his inclination, to be a good Catholic; Faber was forced to retire to Blois, and from thence to Guienne. Margaret queen of Navarre, ſiſter to Francis I, honoured him with her protection; ſo that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little ſhort of a hundred. Dict. Faber.

He was one of thoſe, who, like Eraſmus, though they did not outwardly depart from the church of Rome, and alſo diſapproved in ſome things the conduct of thoſe who eſtabliſhed the Reformation in Germany, yet at the bottom were very indifferent Papiſts. He took a journey to Straſburg, by the queen of Navarre's order, to confer with Bucer and Capito, concerning the reformation of the church. He publiſhed, ſo early as 1512, a tranſlation of St. Paul's Epiſtles, with critical notes and a commentary, wherein he frequently cenſures the Vulgate. He publiſhed, in 1522, the like notes and commentary upon the other parts of the New Teſtament. Natalis Bedda, a divine of Paris, cenſured his divinity, as well as that of Eraſmus: and the Inquiſitors of Rome under Clement VIII. put his commentary on the whole New Teſtament in the catalogue of prohibited books, till it ſhould be corrected and purged from its errors. Father Simon has paſſed a judgement on this work of Faber's, which he concludes with obſerving, that "he ought to be placed among the "moſt able commentators of the age. But Eraſmus, "who wrote at the ſame time, and with infinitely more "politeneſs, greatly leſſened his reputation. The works "of Faber are no longer read at Paris; whereas thoſe of "Eraſmus are highly eſteemed even at this day." Crit. Hiſt. des Comment. du N. T.

His natural moderation left him, when he wrote againſt his friend Eraſmus, and the quarrel did not end at all to his advantage. Faber was angry at Eraſmus for no other reaſon, but becauſe he had not adopted all his opinions upon certain paſſages of ſcripture, when he publiſhed his notes on the New Teſtament. He rudely attacked him, and accuſed him of having advanced impious notions. Eraſmus defended himſelf; and when he had ſaid what was ſufficient for that purpoſe, begged of his adverſary the continuance of his friendſhip, aſſuring him, that he had always loved and eſteemed him. The letter he wrote him on this occaſion is dated April 1517; the very year that Luther began to preach. Eraſmus was very ſincere in his profeſſions to Faber; and, accordingly, was much diſpleaſed with the compliments which he received from his friends on his victory, deſiring them not to change their opinion of Faber, on account of this quarrel. What Eraſmus wrote on this head to Tonſtal, the Engliſh embaſſador at Paris, in 1517, does ſo much honour both to himſelf and Faber, that it is but right to tranſcribe it "Quæ ſcribis de noſtra ad Fabrum Apologi, &c." that is, "What you write concerning my anſwer to Faber, "though I know you wrote it with a moſt friendly in-"tention, yet gave me uneaſineſs on a double account: "becauſe it revives my paſt grief, and becauſe you ſeem, "on this occaſion, to ſpeak with leſs eſteem than I could "wiſh of Faber; a man, who for integrity and humanity "has ſcarcely his equal among thouſands. In this ſingle "inſtance only has he acted unlike himſelf: in attacking "a friend, who deſerved not ſuch uſage, in ſo violent a "manner. But what man was ever wiſe at all times? "And I wiſh I could have ſpared my adverſary: but now "I am afflicted for two reaſons; both becauſe I am con-"ſtrained to engage with ſuch a friend, and becauſe I "perceive ſome to think leſs candidly of Faber, for whom "it is my earneſt deſire that all ſhould entertain the ut-"moſt eſteem." Can there, ſays Bayle, be more heroic ſentiments than theſe? They had their effect on Faber, who repented of his attack, and made no reply.

Eraſm. Epiſt. 3. lib. 3.

Epiſt. 28. lib. 7.

Some very ſingular things are related of his laſt hours. Margaret of Navarre was very fond of Faber, and viſited him often. He and other learned men, whoſe converſation greatly pleaſed the queen, dined with her one day; when, in the midſt of the entertainment, Faber began to weep. The queen aſking the reaſon, he anſwered, That the enormity

mity of his ſins threw him into grief: not that he had ever been guilty of debaucheries, or the like; but he reckoned it a very great crime, that having known the truth, and taught it to perſons who had ſealed it with their blood, he had had the weakneſs to keep himſelf in a place of refuge, far from the countries where crowns of martyrdom were diſtributed. The queen, who was eloquent, comforted him; yet, going to bed, he was found dead a few hours after. Bayle ſays, it is hard to doubt the truth of this ſtory, and hard not to doubt it, and canvaſſes the point. It is probably one of thoſe ſtrange ſtories, which conſiſt of truth and falſhood.

FABER (NICOLAUS), a very ingenious, learned, and pious man, was born at Paris, June 2, 1544; and liberally educated by his mother, his father dying in his infancy. During the courſe of his ſtudies, a terrible accident happened to him. As he was cutting a pen, a bit of the quill flew into his eye, and gave him ſuch exceſſive pain, that haſtily lifting up his hand to it, he ſtruck it out with the knife. Having finiſhed the languages, he was ſent to ſtudy the civil law at Tholouſe, and Padua, and Bolonia. He did not come back till he had travelled through Italy; and he reſided eighteen months in Rome, about 1571, where he cultivated a friendſhip with Sigonius, Muretus, and other learned men. He there got his taſte for antiquity, and brought away with him many curioſities. Upon his return to France, he applied himſelf wholly to letters, and would hear no mention of marriage. His mother and brother dying in 1581, he lived with Peter Pithæus, with whom he was very intimate; and having nothing to do but ſtudy, he employed himſelf in reading the ancients, in correcting them by the Mſſ. of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca, whom he publiſhed in 1587, with a learned preface and notes. He applied himſelf alſo to ſtudies of a different kind, to the Mathematics particularly; in which he ſucceeded ſo well, that he diſcovered immediately the defect in Scaliger's demonſtration of the Quadrature of the Circle. When Henry the IVth of France became at length the peaceable poſſeſſor of the crown, he appointed Faber preceptor to the prince of Condé. During this important truſt, he found time to labour upon ſome conſiderable works; and compoſed that fine preface to the fragments of Hilary, i

Dupin, Hiſt. Eccleſ.

which he diſcovered ſo many important facts relating to the hiſtory of Arianiſm, not known before. After the death of Henry IV, he was choſen, by the queen, preceptor to Lewis XIII. He died in 1611.

Though he laboured intenſely all his life, he was one of thoſe learned men, who are not ambitious of the character of author, but content with ſtudying for themſelves and their friends. He applied himſelf in his youth to the Belles Letters and Hiſtory, which he never neglected. Civil Law, Philoſophy, and Morality, were afterwards his occupation: and at the latter part of life, he ſpent his time chiefly among Eccleſiaſtical Antiquities. As he kept up a correſpondence with all the learned of Europe, ſo when he heard of any perſon about to publiſh an author, or to compoſe a work of his own, he took care to aſſiſt him with Mſſ. and to furniſh him with memoirs, but without ſuffering any mention to be made of his name, though his injunctions upon this point were not always obſerved. His own works, which were but few, were collected after his death by John le Begue his friend, and printed at Paris, 1614, in a ſmall volume, 4to. They conſiſt of pieces in Latin and French.

Jugemens des Savans.

N. Le Fevre, ſays Baillet, "is the model of a truly "chriſtian critic. He knew ſo perfectly well how to join "virtue to learning, which before were thought to be "ſomewhat inconſiſtent with each other, that he rendered "the former amiable to all the learned, and the latter to "all the virtuous. In ſhort," ſays he, "there was no "learned man, however bad, nor any good man, however "ignorant, that did not honour and love Mr. Le Fevre; "and difference of religion and party made no difference "in regard to him." Then he goes on to enumerate many great perſons, who, however they might differ in other reſpects, yet all agreed in their commendations and eſteem of Le Fevre; as Baronius, Scævola Sammarthanus, Father Sirmond, Pithæus, Juſtus Lipſius, cardinal Perron, Iſaac Caſaubon, Scaliger, and Scioppius. Baronius ſpeaks of him, in ſeveral places of his Annals, in terms of the higheſt applauſe; calls him a man of exemplary virtue, and of learning, which can be equalled by nothing but his modeſty; and takes all occaſions to expreſs the greateſt eſteem for him. Baronius was indeed under great obligations to him: for the lights communicated to him by Le Fevre, on ſeveral points of criticiſm and hiſtory, were of great uſe to him in correcting the ſecond edition of his Annals.

Lipſius

Lipſius pronounced him a perfect critic, almoſt the only one capable of correcting and poliſhing the works of others; and whoſe learning, judgement, and diligence, knew no other bounds, than what his modeſty preſcribed. Caſaubon called him a living library for hiſtory and eccleſiaſtical learning. Scaliger ſays, he was a moſt ingenious man, but that he never read the books of heretics. And, laſtly, Scioppius, who hardly ever ſpoke well of any one, owned Le Fevre to have been very happy in his notes upon Seneca, and in his corrections of Nonius Marcellus. We are not inclined to doubt the truth of theſe elogies, yet are of opinion, that they had never been ſo unanimouſly beſtowed, if Faber had not been a very unambitious unpretending man; for, to ſay the truth, the learned are ſeldom ſo candid to one another.

FABER (TANAQUIL), in French, Taneguy le Fevre, a very learned man, was born at Caen in Normandy in 1615. His father determined to educate him to learning, at the inſtigation of one of his brothers, who was an eccleſiaſtic, and who promiſed to take him into his houſe under his own care. Before he was put to ſtudy, his uncle, obſerving that he had an excellent voice and ear, was deſirous that he ſhould learn muſic. He made a great progreſs in this fine ſcience, and at eleven years of age ſung and played with uncommon judgement. At twelve, his uncle began to inſtruct him in the Latin tongue, in which he ſoon became very knowing: but his uncle being a man of prodigious ſeverity, the boy conceived ſuch a terror of him, that his father could not perſuade him to purſue his ſtudies, till he took him home, and put him under another preceptor. But this preceptor was ignorant of the Greek language; which Faber, being convinced of the neceſſity of underſtanding as well as the Latin, acquired entirely by his own application. Afterwards he was ſent to the college of La Fleche, where he went through a courſe of Rhetoric and Philoſophy. The Jeſuits uſed their utmoſt efforts to detain him, but in vain: for he returned to his father at Caen, who adviſed him to take orders, as the readieſt way for his advancement, but with as little ſucceſs. Niceron Memoires, &c.

Having continued ſome years in Normandy, he went to Paris; where, by his parts, his learning, and his addreſs, he gained the friendſhip of perſons of the higeſt diſtinction. M. de Noyers recommended him to cardinal de Richelieu, who ſettled on him a penſion of 2000 livres, to

inſpect all the works printed at the Louvre. The cardinal deſigned to have made him principal of the college, which he was about to erect at Richelieu, and to ſettle on him a farther ſtipend: but dying, and Mazarine who ſucceeded not giving the ſame encouragement to learning, the Louvre-preſs became almoſt uſeleſs, and Faber's penſion was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued ſome years at Paris, purſuing his ſtudies, and publiſhing from time to time various works, of which an account ſhall be given. Some years after, he became a profeſſor in the univerſity of Saumur; which place he accepted, preferably to the profeſſorſhip of Greek at Nimeguen, to which he was invited at the ſame time. His great merit and character ſoon drew to him from all parts of the kingdom, and even from foreign countries, numbers of ſcholars, ſome of whom boarded at his houſe. He had afterwards a conteſt with the univerſity and conſiſtory of Saumur, on account of having aſſerted in one of his works, that "he could "pardon Sappho's paſſion for thoſe of her own ſex, ſince "it had inſpired her with ſo beautiful an ode upon that "ſubject." Upon this diſpute he would have reſigned his place, if he could have procured one elſewhere: and at laſt, in 1672, he was invited upon advantageous terms to the univerſity of Heidelberg. He was preparing to remove thither, but was ſeized with a fever, of which he died Sept. 12, 1672. He left a ſon of his own name, author of a ſmall tract "De futilitate Poetices," printed 1697 in 12mo, who was a miniſter in Holland, and afterwards lived in London, then went to Paris, where he embraced the Romiſh religion; and two daughters, one of whom was the celebrated madam Dacier, and another married to Paul Bauldri, profeſſor at Utrecht. Huetius tells, that "he "had almoſt perſuaded Faber to reconcile himſelf to the "church of Rome," from which he had formerly deſerted; "and that Faber ſignified to him his reſolution to "do ſo, in a letter written a few months before his death, "which prevented him from executing his deſign."

Demonſt. Evangel. p. 30. and Commentar. de rebus ad eum pertinentibus, lib. iv.

Faber was agreeable in his perſon, and his ſtature above the common ſtandard; but a little ſtiff in his behaviour. He was good-natured, but ſomewhat blunt in his converſation. He had an averſion to a lie, and could not bear great talkers. He had one ſingularity, for ſuch it may be called in a man who had broken off almoſt all converſation, for the ſake of applying himſelf more cloſely to his

his ſtudies; he was always very elegant in his dreſs, and ſo expenſive in this article, that he is ſaid to have ſent conſtantly to England for whole boxes of gloves, ſilk-ſtockings, &c. and to Paris, and even to Rome, for all ſorts of eſſences, perfumes, and powders. He was a man of vaſt fire, and ſubject to ſudden ſtarts of paſſion in his family, which however were ſoon over. His books, his children, and his garden, in which he cultivated all kinds of flowers himſelf, were his ordinary diverſions. He eat and ſlept little. His character, literary as well as religious, is thus given in ſhort by Voltaire. "He was a Calviniſt, a "profeſſor at Saumur, deſpiſed thoſe of the ſect, though "he always continued among them. He was rather a "philoſopher than a Hugonot. He wrote Latin as cor-"rectly as a dead language can be written; and was the "author of ſome Greek verſes, which very likely have "had but few readers. Learning is indebted to him the "moſt for having produced madam Dacier." As to religion, there are many circumſtances in his life, and many hints in his writings, which ſhew him not to have been bigoted to any of outward profeſſion; but for his learning, of which indeed Voltaire was not a competent judge, we think him treated with too much contempt, and we imagine the reader will think ſo too, when he has run over the following catalogue of his works. Age of Lewis XIV. vol. ii.

He publiſhed, 1. "Luciani de morte Peregrini libellus, "cum notis, 1653," 4to. He thought this the beſt of Lucian's pieces; and having a deſign to give an edition of all his works, which, however, he never executed, he put out this by way of ſpecimen. In his notes upon one place, he obſerves, that Lucian had introduced there many things againſt Chriſt, which had been caſtrated by the too great zeal and piety of our anceſtors. Cap. ii. p. 67. 2. "Diatribe, "Flavii Joſephi de Jeſu Chriſto teſtimonium ſuppoſitum "eſſe, 1655," 8vo. At the cloſe of this diſſertation, after obviating the cenſures which he ſuppoſed the orthodox would paſs upon ſeveral things advanced in the courſe of his argument, he owns, that "he was greatly averſe to "that gloomy and timorous kind of religion, ſo com-"monly approved of; but that no perſon could ſhew him "ever to have departed from true and genuine religion. "I entertain," continues he, "no ideas of the Deity "which are low and mean, and depreſs him to our bodily "ſervices: on the contrary, I am fully perſuaded, that "thoſe people, who diſtort their eyes, and lift up their "hands

" hands to heaven in the churches with ſo much affecta-
" tion, who ſigh perpetually, and cry 'Lord, Lord!' cover
" themſelves only with a pretended piety, being indeed
" very hypocrites. So much difference, do I think, there
" is between formal and real goodneſs, between the ſtage
" and the church, between a theatrical actor and a ſincere
" worſhiper, who, as Chriſt ſays in St. John, worſhipeth
" the Father in ſpirit and in truth." Obſerve, that the above diſſertation is particularly anſwered by the learned Mr. Charles Daubuz in his treatiſe, intituled, " De Teſti-
" monio F. Joſephi de Jeſu Chriſto, libri duo." 3.
" Luciani Timon," with a Latin verſion and notes. 4.
" Epiſtolarum pars prima, 1659," 4to. " Pars ſecunda:
" cui accedunt Ariſtophanis Concionatrices, Græcè & La-
" tinè cum notis, 1665," 4to. The authors of the
" Journal des Sçavans," for May 1666, have paſſed a judgement upon this work, which very much illuſtrates the temper and character of the man. " All the ſubjects here
" treated of," ſay they, " are almoſt entirely critical. We
" ſee many paſſages of the ancients explained with much
" learning, ingenious conjectures to reſtore corrupted
" paſſages, and fine remarks upon hiſtory and chronology.
" But it is difficult to ſay, whether this critical talent of
" M. Le Fevre is of more advantage or prejudice to the
" authors of whom he treats. For, if he has illuſtrated
" ſeveral paſſages of their works, he has pretended to diſ-
" cover many conſiderable defects in them, and even to
" ſhew, that they frequently did not underſtand the lan-
" guage they wrote in: and, as inſtances of this, he men-
" tions Livy, Terence, Ariſtotle, Horace, Tacitus, Euſe-
" bius, &c. Nor is he ſatisfied with correcting hiſto-
" rians and poets, but he has carried his criticiſm even
" into the ſcripture itſelf: in which he has made free
" with many places, changing the words, tranſpoſing the
" periods, and ſometimes cutting off entire lines; and this
" without bringing any proof of what he advances, except
" that in his opinion the ſenſe would be better and clearer.
" In the comedy of Ariſtophanes, he might have omitted
" to explain with ſo much diligence certain obſcenities, in
" which the poet himſelf had affected to be obſcure. At
" leaſt, it ſeems abſurd to find, in the ſame volume, an ex-
" plication of ſeveral paſſages of ſcripture, and of the moſt
" ſhocking expreſſions of Ariſtophanes; that is, of the
" moſt impure writing among the Pagans, and of what is
" eſteemed the moſt ſacred by Chriſtians." This judge-

ment

ment was too ſevere not to raiſe his reſentment; and therefore he publiſhed, 5. "Journal du Journal, ou, Cenſure "de la Cenſure;" and afterwards, 6. "Seconde Journa-"line," both in 1666, 4to. 7. "Abregé des Vies des "Poetes Grecs, &c." that is, "A ſhort Account of the "Lives of the Greek Poets. The marriage of Belphe-"gor. The Life of Theſeus, from Plutarch, 1665," in 12mo. Mr. Reland re-publiſhed the firſt of theſe pieces, in 1700, with a few learned notes; but without the other two, which have no relation to it. "The Marriage of "Belphegor" is a novel tranſlated from the Italian of Machiavel, in which that author ſhews, in an ingenious manner, that there are women ſometimes to be found, who are worſe than the devil, and even bad enough to provoke the devil himſelf. "The Life of Theſeus" is not a mere tranſlation from Plutarch; our author having inſerted ſupplements extracted from various writers, in order to render this life complete. 8. "Convivium Xeno-"phontis." 9. "Platonis Alcibiades primus." 10. "Plutarchus de Superſtitione:" all in French tranſlations, 1666; as was the year after, 11. "Ariſtippi Vita à "D. Laertio." This laſt was inſerted by De Sallengre, in his "Memoirs de Literature, Tom. ii. p. 2." In the ſame volume of the ſame work was publiſhed, 12. "Me-"thode pour commencer les humanités Grecques et La-"tines:" tranſlated in Engliſh, and publiſhed in a book, intituled, "A Compendious way of teaching antient and "modern languages, formerly practiſed by the learned "Tanaquil Faber, in the education of one of his ſons, "and of his daughter, the celebrated madam Dacier. "To which are added, ſome tracts and obſervations on "the ſame ſubject by ſeveral eminent men, namely, "Roger Aſcham, Richard Carew, Milton, Locke, &c. "With an account of the education of the Dauphin, by "Boſſuet biſhop of Meaux, 1723," 12mo. 13. "Fabulæ "ex Locmanis Arabico Latinis verſibus redditæ, 1673," 12mo; and ſubjoined, the year after, to the firſt volume of the ſecond edition of his "Epiſtolæ."

He publiſhed notes upon ſeveral Greek and Latin authors of antiquity: upon, 14. "Dionyſius Longinus, 1663," 12mo. Theſe notes are ſaid to have been his favourite work; and he intended to have enlarged them, but did not. Boileau, in the preface to his tranſlation of Longinus, tells us, that "Faber's ſhort notes upon that "author were of great uſe to him." 15. "Phædrus,

"cum

" cum notis & verſione Gallica, 1664," 12mo. 16. " Lu-
" cretius, 1662," 4to. It would not be juſtice to Faber to omit mentioning, that he dedicated this work to M. Peliſſon, when Peliſſon was in the Baſtile. This was an effect of his gratitude: for Peliſſon had given him a penſion of an hundred crowns, which was paid him by Menage, becauſe Peliſſon had a mind to be concealed. It was paid for four years, till the impriſonment of that gentleman: and then, the penſion ceaſing, the donor was diſcovered. 17. " Ælian." 18. " Eutropius, and A. Victor." 19. " Juſtin." 20. " Terentius." At the end of the notes upon this author, is ſubjoined a tranſlation of Bion Smyrnæus's " Lamentatio Veneris ad Adonim" in Latin verſe. 21. " Horatius." 22. " Apollodorus." 23. " Virgilius." 24. " Plinii Panegyricus." 25. " Dionyſius de ſitu Orbis." 26. " Anacreontis et Sapphonis Carmina." The Latin notes in this edition have been joined to the French tranſlation of theſe poems by madam Dacier. Laſtly, he was concerned with Paul Coſomiez in publiſhing the " Scaligerana," which is called " Prima."

Hierozoic. ii 18. Bochart ſtyles Faber a man " admirably ſkilled in Greek " and Latin learning, and of uncommon ſagacity and pe-
" netration." Tollius tells us, that he was a perſon " of
" great wit and pleaſantry, and wonderfully poliſhed by all
Fortuit. p. 320. " the elegance of Greek and Roman literature." Guy Patin gives him the character of an excellent perſon, and calls him one of the moſt learned men of his age.

Lettres, &c. 21 Sept. 1666. Morhoff ſays, that he was " very learned, a good phi-
" lologer, well ſkilled in the Greek language, of an
" acute but rather too enterpriſing a genius: who from
" his own imagination, without the help of Mſſ. made
" prodigious alterations in writers; for which raſhneſs,
Polyhiſt. " however, he has frequently been cenſured, &c." Niceron obſerves, that " his Latin ſtyle is fine and delicate, with-
" out any points or affectation; that he had likewiſe a
" good genius for Greek and Latin poetry; and that his
" verſes are worthy of the better ages. " His French ſtyle," ſays he, " has not the graces of his Latin. " He knew well
" enough the rules of our language; but he did not
" thoroughly underſtand the genius of it. As he lived in
" the Province, that is, almoſt out of the world, he wrote
" more by ſtudy than cuſtom; and he has not always
" obſerved the French turn and idiom. Beſides, he ſpoiled
" his ſtyle by a vicious affectation, endeavouring to mix
" the ſerious of Balzac, with the pleaſantry of Voiture.

" Notwithſtanding theſe defects, what he has written in " our language will ſtill pleaſe: and if his tranſlations " have not all the elegance poſſible, they ſupport them- " ſelves by their accuracy, and the learned remarks which " accompany them." Nic. Heinſius repreſents him as a man of learning and genius, but very opinionated: and our William Baxter hardly allows him to have had any thing in him worth commending. Baxter ſeems, indeed, to have conceived a particular prejudice againſt him: for, in the dedication of his " Anacreon," in 1695, he ſtyles him Futilis Gallus; and affirms that Faber, in his notes on that author, every where trifles, and, with all his ſelf-conceit, has ſhewn himſelf abſolutely unfit for the work. In one place he ſays, " Nugatur etiam Tanaquillus Faber, " ut ſolet:" and in another, he calls him " Criticaſter " Gallus."

Memoires, &c.

Not. in Ovid. de Arte Amandi, l. ii. v. 660.

FABIAN (ROBERT), author of the " Chronicle of " England and France," or, as he himſelf calls it, " The " Concordaunce of Stories," was born in London in the 15th century. He was brought up to trade, and became ſo conſiderable a merchant, that he was choſen an alderman of that city: and, in 1493, was one of the ſheriffs for the ſame. He was a perſon of learning for the times he lived in; had ſome ſkill in poetry, both in Engliſh, Latin, and French; but applied himſelf chiefly to hiſtory, and compiled a chronicle, which was printed after his deceaſe. He died at London in 1512, and was buried in St. Michael, Cornhill. Stow, in his " Survey of London," has preſerved ſome verſes, which were formerly upon his monument.

His Chronicle was firſt printed at London in 1516; and afterwards in 1533, in ſmall but neat black types, and on a good paper. It is divided into two volumes, folio; the firſt of which begins at Brute, and ends at the death of Henry II. The ſecond, which is the moſt valuable, begins with Richard I, and ends at the 20th of Henry VII, in 1504. As for the work, Stow calls it, " a painful labour, " to the great honour of the city, and of the whole realm." He is very particular upon the affairs of London; ſeveral things relating to the government thereof being noted by him, which are not to be met with elſewhere.—We are told, that cardinal Wolſey cauſed as many copies of this book as he could come at to be burnt, becauſe the author had made too clear a diſcovery of the large revenues of the clergy.

Survey, &c. l. v. 126.

Bale, Scriptores Britanniæ, cent. 8vo. No. 62.

FABRETTI

FABRETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino, of a noble family, in 1619. After he had paſſed through his firſt ſtudies at Cagli, he returned to Urbino to finiſh himſelf in the law, in which he was admitted doctor at eighteen. At Rome having an elder brother, who was an eminent advocate, he alſo went thither, and applied himſelf to the bar; where he ſoon diſtinguiſhed himſelf to ſuch advantage, that he was likely to advance his fortune. Cardinal Imperiali entertained ſo great an eſteem for him, that he ſent him into Spain, to negotiate ſeveral important and difficult affairs; which he did with ſuch ſucceſs, that the office of the procurator fiſcal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for ſome time auditor general of the Nunciature. Theſe employments, however, did not engage him ſo much, but that he found time to read the ancients, and apply himſelf to polite literature. He returned to Rome with cardinal Bonelli, who had been nuncio in Spain; and from his domeſtic became his moſt intimate friend. He was appointed judge of the appeals to the Capitol; which poſt he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legate Cerri. His reſidence in his own country gave him an opportunity of ſettling his private affairs, which had been greatly diſordered during his abſence. He continued there three years, which appeared very long to him, becauſe his inclination to ſtudy and antiquities made him wiſh to ſettle at Rome, where he might eaſily gratify his utmoſt deſires in that way. He readily accepted therefore the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apoſtolical briefs, and other diſpatches belonging to his office, and gave him the inſpection of the reliques found at Rome and parts adjacent. Alexander VIII, whom Fabretti had ſerved as auditor when cardinal, made him ſecretary of the memorials, when he was advanced to the pontificate; and had ſo great a value and affection for him, that he would certainly have raiſed him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from buſineſs, and devoted himſelf entirely to his favorite amuſement. He went to ſearch antiquities in the country about Rome, without any other companion than his horſe, and without any regard to the heat or inclemency of the weather. As he always made uſe of the ſame horſe, his friends

friends gave that animal, by way of jeſt, the name of Marco Polo, the famous traveller; and ſaid, that this horſe uſed to diſcover antient monuments by the ſmell, and to ſtop of himſelf immediately, when he came to any ruins of an old building. Fabretti was ſo well pleaſed with the name given to his horſe, that he uſed it to write a letter to one of his friends in an ironical train, yet full of learning, upon the ſtudy of antiquity: but this letter was never printed. Innocent XII. obliged him to quit his retirement, and made him keeper of the archives of the caſtle of St Angelo; a poſt, which is never given but to men of the moſt approved integrity, ſince he who enjoys that place is maſter of all the ſecrets of the pope's temporal eſtate. All theſe different employments never interrupted his reſearches into antiquity; and he collected enough to adorn his paternal houſe at Urbino, as well as that which he had built at Rome after the death of Alexander VIII. Neither could old age divert him from his ſtudies, nor hinder him from labouring at the edition of his works, which he printed at his own houſe. He died Jan. 7, 1700. He was a member of the academy of the Aſſorditi at Urbino, and the Arcadi at Rome.

See his elogium by Dominico Riviera in Vite Degli Arcadia, tom. i.

He was the author of the following works: 1. "De "Aquis & Aquæ-ductibus Veteris Romæ Diſſertationes "tres. Romæ, 1680," 4to. His deſign is to explain every thing which relates to theſe kinds of antiquities; and his book may ſerve to give great light to Frontinus, who has treated of the aqueducts of Rome, as they were in his time under the emperor Trajan. Kuſter, in his "Bibliotheca librorum novorum," publiſhed under the name of Neocorus, tells us, that theſe diſſertations of Fabretti contain many excellent obſervations, and a ſolid confutation of miſtakes which had been made by learned men. They have been inſerted in the fourth volume of Grævius's "Theſaurus Antiquitatum Romanarum." 2. "De Columna Trajana Syntagma. Acceſſerunt explicatio "Veteris Tabellæ Anaglyphæ Homeri Iliadem, atque ex "Steſichoro, Archino, et Laſche Ilii excidium continentis, "et emiſſarii lacus Fucini deſcriptio. Romæ, 1683," folio. 3. "Jaſithei ad Gronovium Apologema, in ejuſ-"que Titivillitia, ſive de Tito Livio ſomnia, animadver-"ſiones. Neapol. 1686," 4to. This work is an anſwer to James Gronovius's "Reſponſio ad Cavillationes R. "Fabretti," printed at Leyden, 1685. Fabretti had given occaſion to this diſpute, by cenſuring in his book, "De

For April and May, 1697.

" Aquæ-ductibus," ſome corrections of Gronovius; and by that means drawn upon him an adverſary, who treated him, as he did every body elſe, with very little ceremony. Fabretti replied to him here, under the name Jaſitheus, and treated him with as little; though the point was of no importance at all, turning only upon mere queſtions of grammar. 4. " Inſcriptionum Antiquarum, quæ in ædi-" bus paternis aſſervantur, explicatio et additamentum. " Romæ, 1699," folio. Our author had an admirable talent in decyphering the moſt difficult inſcriptions, and diſcovered a method of making ſomething out of thoſe which ſeemed entirely disfigured through age, and the letters of which were effaced in ſuch a manner as not to be diſcernible. He cleaned the ſurface of the ſtone, without touching thoſe places where the letters had been engraven. He then laid upon it a piece of thick paper well moiſtened, and preſſed it with a ſponge, or wooden pin covered with linen: by which means the paper entered into the cavity of the letters, and, taking up the duſt there, diſcovered the traces of the letters. M. Baudelot, in his book " De l'Utilité des Voyages," informs us of a ſecret very like this, in order to read upon medals thoſe letters which are difficult to be decyphered. 5. " A Letter to the " abbé Nicaiſe," containing an inſcription remarkable for the elegance of its ſtyle, inſerted in the " Journal des " Savans" of Dec. 1691.

Fabretti diſcovers in his writings a lively genius, a clear and eaſy conception, and a great deal of learning.

FABRICIUS (Jerome), an Italian, uſually called Aquapendente from the place of his nativity, was a phyſician of vaſt repute in his day. He laid the foundation of his future acquiſitions at Padua, where he made himſelf maſter of the Latin and Greek tongues, and went through a courſe of philoſophy. Then he applied himſelf to phyſic, under the famous Fallopius; and made a wonderful progreſs by the directions of ſo excellent a maſter. He applied himſelf principally to Chirurgery and Anatomy, which he profeſſed with high reputation at Padua for forty years. Contrary to the ſpirit which animates the generality of his order, fame, and not intereſt, is ſaid to have been his principal point in view. He had many good qualities of the heart, as well as great ones of the head, which procured him numerous friends; from whom he ſhould ſeem to have received preſents, inſtead of fees: for the

the cabinet, which he ſet apart for the reception of theſe preſents, had this remarkable inſcription on it, "Lucri "neglecti lucrum," that is, "The lucre of neglected "lucre." The republic of Venice ſettled upon him a yearly ſtipend of a thouſand crowns in gold, and honoured him with a ſtatue and a gold chain. He died about 1603, leaving behind him ſeveral treatiſes both in Phyſic and Chirurgery.

FABRICIUS (GEORGE), a learned German, and celebrated for a talent at Latin poetry, was born at Chemnitz in Upper Saxony, 1516. After a liberal education, he went to Italy and Rome, in quality of tutor to a nobleman; where he ſpent his time in a manner ſuitable to his parts and learning. He did not content himſelf with barely looking on, and blindly admiring; but he examined with great accuracy and minuteneſs all the remains of antiquity, and compared them with the deſcriptions which the Latin writers have given of them. The reſult of theſe obſervations was his work, intituled, ROMA, containing a deſcription of that city. From Rome he viſited other parts of Italy, and at laſt ſettled at Miſenum; where he was perſuaded to take upon him the care of a great ſchool, over which he preſided to the day of his death, which happened in 1571. He was the author of numerous Latin poems, and had the ſtrongeſt paſſion for verſe that can be conceived. His "Sacred Poems" appeared at Bale in 1567: and, beſides this collection, there are alſo Hymns, Odes againſt the Turks, the Art of Poetry, Compariſons of the Latin Poets, &c.

Melchior Adam. de vitis Philoſ.

Baillet Jugemens des Savans.

His poems are written with great purity and elegance; and he is remarkable for being ſhort, yet not obſcure. He was particularly careful in the choice of his words; and he carried his ſcruples in this reſpect ſo far, that he would not on any account make uſe of a word in his "Sacred "Poems" which favoured the leaſt of Paganiſm. He condemned ſome liberties of this ſort, which he had taken in his youth; and he exceedingly blamed thoſe Chriſtians who applied themſelves for matter to the divinities of Parnaſſus, and the fables of the antients. He was alſo the author of ſome works in proſe. The ROMA has been mentioned already. He wrote, alſo, "Annals of Miſnia," "Annals of Meiſſen," and "Travels." His "Roma" has been greatly admired by ſome, by Barthius in particular: and there is this ſingularity in it, that he has ſo adapted to

his deſcriptions the language of the Latin writers who have deſcribed the ſame kind of things, as to make ſome Germans fancy it an ancient work. We are not ſure, however, that this is in favour of the work, but rather againſt it; ſince we think, he might ſometimes be tempted to deviate from the truth of deſcription, for the ſake of adopting ancient language.

Bayle's Dict.

FABRICIUS (VINCENT), a man eminent for wit and learning, and for the civil employments with which he was honoured, was born at Hambugh in 1613. He was a good poet, an able phyſician, a great orator, and a learned civilian. He gained the eſteem of all the learned in Holland, while he ſtudied at Leyden; and they liked his Latin poems ſo well, that they adviſed him to print them. He was for ſome time counſellor to the biſhop of Lubec, and afterwards ſyndic of the city of Dantzic. This city alſo honoured him with the dignity of burgomaſter, and ſent him thirteen times deputy in Poland. He died at Warſaw, during the diet of the kingdom, in 1667. The firſt edition of his poems, in 1632, was upon the encouragement of Daniel Heinſius, at whoſe houſe he lodged. He publiſhed a ſecond in 1638, with corrections and additions: to which he added a ſatire in proſe, intituled, "Pranſus Paratus," which he dedicated to Salmaſius; and in which are ſoundly ridiculed the poets who ſpend their time in making anagrams, or ſmutty verſes, as alſo thoſe who affect to deſpiſe poets. He was the author alſo of a Latin poem, in which is told at large a remarkable ſtory of a Dutch maid-ſervant. She had been ſhut up, it ſeems, in a garden, on account of three large carbuncles, which had been obſerved upon her, during the plague in 1636. She thought of nothing but certain death, when a young man, who was vehemently in love with her, adminiſtered no other remedy to her, but the moſt ardent embraces he was capable of; and as he perceived them to be of ſome effect, he continued, in order to apply the remedy oftener, to go and lie every night with this infected maid. She recovered her health entirely, nor did he contract the leaſt diſtemper from her. This is the ſtory: on which Bayle obſerves, that "if love gives wit to the moſt ſtupid, it alſo "inſpires the moſt cowardly with courage: for," ſays he, "in all likelihood this maid's lover would have run away "like a hare, had he met a footman infected with the "plague: but becauſe he was in love, and had a favoura-

"able

" able opportunity to ſatisfy his paſſion, he ventured to ex-
" poſe himſelf to the greateſt danger."

The moſt complete edition of his poems is that of Leipſic, 1685, under the direction of his ſon; for, beſides thoſe of the former editions, it contains ſeveral new ones. It contains alſo Orations of our author, made to the kings of Poland; an Oration ſpoken at Leyden in 1632, concerning the ſiege and deliverance of that city; and the Medical Theſes, which were the ſubject of his public diſputations at Leyden, in 1634; &c.

FABRICIUS (JOHN ALBERT), a moſt learned and laborious man, was born at Leipſic Nov. 11, 1668. Having loſt his parents at eleven years of age, he was ſent by his guardians to ſtudy at Quedlimburg; where, we are told, he was inſpired with an incredible ardor for letters, by the accidental reading of Barthius's "Adverſaria." Upon his return from Leipſic, in 1686, he applied himſelf attentively to the reading of ancient authors, ſacred and profane. He went to Hamburg in 1693, where John Frederic Mayer offered him apartments in his houſe, and the care of his library. He accepted the offer, and ſpent five years with Mr. Mayer in a very agreeable manner, dividing his time betwixt preaching and ſtudy. He was choſen profeſſor of eloquence in this city 1699; and made doctor in divinity at Kiel. In 1719, the landgrave of Heſſe Caſſel offered him the firſt profeſſorſhip of divinity at Gieſſen, and the place of ſuperintendant over the churches of the Augſburg confeſſion; which offer he was very ready to accept. But the magiſtrates of Hamburg augmented his ſalary very conſiderably, for the ſake of keeping him there; and of this he ever after retained ſo grateful a ſenſe, that no offers of preferment could tempt him to leave them. He died at Hamburg the 3d of April, 1736, after a life ſpent in the ſevereſt application: for it is almoſt incredible what labours he underwent, in order to benefit, as he did in an eminent degree, the republic of letters.

Among a great number of works, theſe following are the principal and moſt uſeful: 1. "Bibliotheca Latina, " five Notitia Auctorum Veterum Latinorum; quorum-" cunque ſcripta ad nos pervenerunt." This work was afterwards enlarged; and the beſt edition of it is that in two vols. 4to. 2. "Bibliotheca Græca, five Notitia " Scriptorum Veterum Græcorum, quorumcunque Monu-" menta integra aut fragmenta edita extant: tum plero-

" rumque ex Manuſcriptis ac Deperditis." This conſiſts of 14 vols. in 4to, and gives an exact account of the Greek authors, their different editions, and of all thoſe who have commented, or written notes upon them. Theſe two works may be ſaid to ſet forth a very complete hiſtory of Greek and Latin learning. 3. " Codex Apo-" cryphus Novi Teſtamenti, collectus, caſtigatus, cenſuris " et animadverſionibus illuſtratus." The beſt edition is that of Hamburg, 1719, in three volumes, 8vo. 4. " Bi-" bliographia Antiquaria, ſive Introductio in Notitiam " Scriptorum, qui Antiquitates Hebraicas, Græcas, Ro-" manas, et Chriſtianas ſcriptis illuſtraverunt." The beſt edition is that of Hamburg and Leipſic, in 1716, 4to. 5. " Delectus Argumentorum et ſyllabus Scriptorum, qui " veritatem Religionis Chriſtianæ adverſus Atheos, Epi-" cureos, Deiſtas ſeu Naturaliſtas, Idolatras, Judæos, et Mo-" hammedanos lucubrationibus ſuis aſſeruerunt. Hamb. " 1725," 4to. This performance, very valuable in itſelf, is yet more ſo, on account of the Proemium and firſt chapters of Euſebius's " Demonſtratio Evangelica," which are wanting in all the editions of that work, and were ſuppoſed to be loſt; but which are here recovered by Fabricius, and prefixed to the " Delectus," with a Latin tranſlation by himſelf. 6. " Salutaris Lux Evangelii, toti orbi " per Divinam Gratiam exoriens: ſive Notitia Hiſtorico-" Chronologica, Literaria, et Geographica, propagatorum " per orbem totum Chriſtianorum Sacrorum Delineata. " Hamb. 1731," 4to. This work is very curious and intereſting to the hiſtorian, as well as divine. It contains ſome Epiſtles of the emperor Julian, never before publiſhed.

By theſe, and many other works of a ſmaller nature, Fabricius has laid the whole learned world under the greateſt obligations; ſince he has contributed more, perhaps, than any other man ever did, to abridge and ſhorten the fatigue and drudgery, which ſcholars are obliged to undergo, in order to be acquainted with the materials of their profeſſion.

FABRICIUS (BARON), known to the public by his letters relating to Charles XII. of Sweden, during his reſidence in the Ottoman empire, was ſprung from a good family in Germany. His father was preſident of Zell for George I. as elector of Hanover, and he had a brother who held a conſiderable office in that prince's ſervice. The

The baron, of whom we are ſpeaking, as ſoon as he had finiſhed his ſtudies, went into Holſtein; and was early taken into the ſervice of that court, where his talents were much eſteemed. He was ſent from thence, by the duke adminiſtrator, with a public character to his Swediſh majeſty, while he continued at Bender. He was then in the flower of his youth, had a good perſon, pleaſing addreſs, great accompliſhments, and no vanity. He ſoon ſtood very high in the good graces of that prince; accompanied him in his exerciſes, was frequently at his table, and ſpent hours alone with him in his cloſet. He it was that gave him a turn to reading; and it was out of his hand that monarch ſnatched the book, when he tore from it the 8th ſatire of Boileau, in which Alexander the Great is repreſented as a madman. He had but one enemy in the court, viz. general Daldorff, who was made priſoner by the Tartars, when they ſtormed the king's camp at Bender. Fabricius took pains to find him out, releaſed him, and ſupplied him with money; which ſo entirely vanquiſhed the general, that he afterwards became a warm friend. This amiable perſon was likewiſe in favour with king Staniſlaus, and with our own monarch George I. whom he accompanied in his laſt journey to Hanover, and who may be ſaid to have died in his arms. A tranſlation of his genuine letters in Engliſh, containing the beſt accounts relating to the Northern Hero during his reſidence in Turkey, was publiſhed in one volume, 8vo, Lond. 1761.

FABROT (CHARLES HANNIBAL), a French lawyer, was born at Aix in Provence, in 1580. His ſkill in the civil and canon law, and alſo in the belles lettres, procured him many friends; and he became advocate, doctor, and profeſſor of law, at Aix; where he continued to 1617, and then went to Paris, at the ſolicitation of the preſident du Vair. After the death of this preſident, he returned to Aix; but went again to Paris in 1637, and was detained there by the chancellor Seguier, who ſettled on him a conſiderable penſion, by way of encouraging him to complete an edition of the "Baſilicæ," or "Conſtitutions "of the Eaſtern Emperors." This work he executed to the approbation of all, and publiſhed it, 1647, in 7 vols. folio. He added a Latin tranſlation of his own to the Greek original, and illuſtrated the whole with notes. Two years after, he publiſhed Cedrenus, Nicetas, Anaſtaſius Bibliothecarius, Conſtantine, Manaſſes, and Glycas, in two vols.

folio; all which he illuſtrated with curious notes, and diſſertations of his own. In 1652, he began to reviſe the works of Cujacius, writing notes upon him, and adding ſome tracts of that author from manuſcripts. The reviſing of this great work, which we have in ten vols. folio, was finiſhed by him in 1656: and his too great application to this taſk threw him into a diſtemper, which put an end to his life the year after. Beſides the works abovementioned, he publiſhed notes upon ſome part of the Theodoſian Code, in 1618. He likewiſe wrote a treatiſe againſt Salmaſius, upon ſome caſes in the civil law, intituled, "Re-"plicatio adverſus Cl. Salmaſii Replicationem," &c. Juſtellus and Voel, who publiſhed their "Bibliotheca Juris "Canonici in 1661," inſerted in their ſecond volume a collection of Eccleſiaſtical Conſtitutions of Theodorus Balſamon, which they found in Fabrot's ſtudy, with learned notes of his own.

FAERNUS (GABRIEL), a native of Cremona in Italy, was an excellent Latin poet and critic, and flouriſhed in the 16th century. He was ſo ſkilled in every thing relating to polite literature, that the cardinal de Medicis, afterwards Pius IV, was particularly fond of him. He was the author of ſome Latin Elegies, a hundred Latin Fables ſelected from the ancients, and written in Iambic verſe; and of ſeveral things in the way of criticiſm, as, "Cenſura Emendationum Livianarum, De Metris Co-"micis," &c. He was remarkably ſkilled in decypher-ing manuſcripts, and reſtoring antient authors to their purity. He took great pains with Terence, in particular; and Bentley thought his notes upon that author ſo important, that he has given them entire in his edition of him. He died at Rome in 1561, as Thuanus relates; who wrote his eloge, and ſays, that the learned world was greatly obliged to him, yet had been more ſo, if, inſtead of ſuppreſſing, he had been content with imitating the Fables of Phædrus. If we believe Thuanus, Faernus dealt unfairly with the public concerning Phædrus, who was then unknown; having a manuſcript of that author, which he concealed from the world, for fear of leſſening the value of the Latin fables he had made in imitation of Æſop. Perrault, however, who publiſhed a tranſlation of Faernus's fables into French verſe at Paris, in 1699, has defended his author from Thuanus's imputation. His words in the preface are, as follow:

Hiſt. ad ann. 1561.

Fabric. Bibl. Latin.

"Faernus

"Faernus has been called a ſecond Phædrus, by reaſon of "the excellent ſtyle of his Fables, though he never ſaw "Phædrus, who did not come to our knowledge, till "above thirty years after his death; for Pithœus, having "found that manuſcript in the duſt of an old library, "publiſhed it in the beginning of this century. Thuanus, "who makes very honourable mention of our author in "his hiſtory, pretends, that Phædrus was not unknown "to him; and even blames him for having ſuppreſſed "that author, to conceal what he had ſtolen from him. "But there is no ground for what he ſays; and it is only "the effect of the ſtrong perſuaſion of all thoſe, who are "ſo great admires of antiquity, as to think that a mo-"dern author can do nothing that is excellent, unleſs he "has an ancient author for his model. Out of the "hundred fables which Faernus publiſhed in Latin verſe, "there are but five that have been treated on by Phæ-"drus; and out of thoſe five, there is but one or two "that have been treated on almoſt in the ſame manner: "which happened only becauſe it is impoſſible that two "men, who treat on the ſame ſubject, ſhould not agree "ſometimes in the ſame thoughts, or in the ſame ex-"preſſions."

FAGIUS (PAUL), alias Buchlin, a Proteſtant mi-Melchior Adam. niſter, was born at Rheinzabern in Germany, 1504, and laid the foundation of his learning in that town. He was ſent to Heidelberg at eleven, and at eighteen to Straſburg; where not being properly ſupported, he had recourſe to teaching others, in order to find himſelf books and neceſſaries. The ſtudy of the Hebrew growing into vogue in Germany, he applied himſelf to it; and by the help of Elias Levita, a learned Jew, became a great proficient in it. In 1527, he took upon him the care of a ſchool at Iſna; where he married a wife, and begat children. Afterwards quitting the ſchoolmaſter, he entered into the miniſtry, and became a ſedulous preacher. Buſſlerus, one of the ſenators of Iſna, being informed of his perfect knowlege in the holy tongue, and of his natural biaſs to the arts, erected a printing-houſe at his own charge, to the end that Fagius might publiſh whatever he ſhould deem uſeful to religion in that way: but the event did not anſwer the charges Buſſlerus had been at.

In 1541, the plague began to ſpread at Iſna; when Fegius underſtanding that the wealthieſt of the inhabi-

tants were about to leave the place, without having any regard to the poorer ſort, rebuked them openly, and admoniſhed them of their duty; that they ſhould either continue in the town, or liberally beſtow their alms before they went, for the relief of thoſe they left behind; adding that, during the time of their viſitation, he would himſelf in perſon viſit thoſe that were ſick, would adminiſter ſpiritual comfort to them, pray for them, and be preſent with them day and night: all which he did, and yet eſcaped the diſtemper. At the ſame ſeaſon the plague was hot in Straſburg, and among many others took off Wolfangus Capito; upon which Fagius was called by the ſenate to ſucceed him; and here he continued to preach till the beginning of the German wars. Then the elector Palatine, intending a reformation in his churches, called Fagius from Straſburg to Heidelberg, and made him the public profeſſor there: but the emperor prevailing againſt the elector, the reformation was put a ſtop to. During his reſidence here, he publiſhed many books for the promotion of Hebrew learning; which were greatly approved by Bucer and others.

His father dying in 1548, and the perſecution in Germany threatening pains and penalties to all who did not profeſs the Romiſh doctrine, he and Bucer came over to England, upon receiving letters from Cranmer, in which they had aſſurances of a kind reception and a handſome ſtipend, if they would continue here. They arrived in 1549; were entertained ſome days in the palace at Lambeth; and deſtined to reſide at Cambridge, where they were to perfect a new tranſlation and illuſtration of the Scriptures, Fagius taking the Old Teſtament, and Bucer the New, for their ſeveral parts. But this was all put an end to, by the ſudden illneſs and death of both theſe profeſſors. Fagius fell ill at London of a quartan fever, but would be removed to Cambridge, on hopes of receiving benefit from the change of air. He died there in Nov. 1550; and Bucer did not live above a year after. Both their bodies were dug up and burnt in the reign of queen Mary.

FAIRFAX (EDWARD), an Engliſh poet, who flouriſhed in the reigns of Elizabeth and James I. His merits were ſo great, that Waller profeſſed to have learnt from him the art of verſification. Dryden introduces Spenſer and Fairfax almoſt on a level, as the leading authors

thors of their times; and ſeems even to give the preference to the latter in point of harmony. Of his hiſtory, however, but little was known till the publication of Bp. Atterbury's "Epiſtolary Correſpondence" produced the following narrative* from a deſcendant of the family [A]:

*Firſt printed in 1753.

"Edward Fairfax was the ſon of Sir Thomas Fairfax of Denton in Yorkſhire, who paſſed his youth in the wars of Europe, and was with the duke of Bourbon at the ſacking of Rome, anno 15.

"His eldeſt brother was Sir Thomas [B] Fairfax, who was knighted at Roan in Normandy, and ſignalized himſelf on many occaſions in Germany againſt the houſe of Auſtria, then aſpiring to a fifth monarchy. His younger brother was Sir Charles, who was a captain under Sir Francis Vere at the battle of Newport; and, in that famous three years ſiege of Oſtend, commanded all the Engliſh in the town, awhile before it was ſurrendered, where he received a wound in his face, by a piece of the ſkull of a marſhal of France ſlain near him with a cannon bullet, and ſoon after was himſelf ſlain.

"While his brothers were thus honourably employed abroad, he ſtaid at home at his book, and thereby made himſelf fit for any employment in church or ſtate. But an invincible modeſty, and love of a retired life, made him prefer the ſhady groves and natural caſcades of Denton, and the foreſt of Knareſborough, before all the diverſions of court or camp.

"He did not paſs his time *ignobili otio*, as appears by the many valuable manuſcripts he has left in the library of my Lord Fairfax at Denton, both in verſe and proſe.

"His firſt eſſay in poetry was when very young, in tranſlating Torquato Taſſo's heroic poem of "Godfrey of "Bullen" out of Italian into ſmooth and excellent Engliſh verſe; a book highly commended by the beſt judges and wits of that age, and allowed by the critics of this [C]. King James valued it above all other Engliſh poetry; and king Charles, in the time of his confinement, uſed to divert himſelf by reading it.

"He wrote other ingenious eclogues, and preſented them to the duke of Richmond and Lenox, of which his ſon

[A] Bryan Fairfax, Eſq. F. S. A. uncle to the late lord Fairfax of Scotland. See an account of him in the "Anecdotes of Bowyer."

[B] He was natural ſon of Sir Thomas Fairfax, and natural brother of that Sir Thomas Fairfax who was created baron of Cameron. His younger brother was knighted, and ſlain at the memorable ſiege of Oſtend in 1601, of which he was governor.

[C] See Dr. Johnſon's critique, at the end of his Life of Waller, where a ſpecimen of Fairfax is preſerved.

William

William gives this account in his annotations upon them, viz. "Theſe bucolics were written in the firſt "year of the reign of king James, and, from their finiſh- "ing, they lay neglected ten years in my father's ſtudy, "until Lodowic the late noble duke of Richmond and "Lenox deſired a ſight of them, which made the author "to tranſcribe them for his Grace's uſe. That copy was "ſeen and approved by many learned men; and that "reverend divine Dr. Field, now biſhop of Hereford, "wrote verſes upon it; and theſe following were written "by Wilſon, Scoto-britannus:

"Et Phœbum, caſtaſque doces, Fairfaxe, ſorores
"Salſa verecundo verba lepore loqui,
"Ulla nec in toto prurit laſcivia libro,
"Pagina non minus eſt quam tibi vita proba."

Chaſte is thy Muſe as is a veſtal nun,
And thy Apollo ſpotleſs as the ſun,
No wanton thought betray'd by word or look,
As blameleſs is thy life, as is thy book.

"But the book itſelf and the biſhop's encomium periſhed "in the fire, when the Banqueting-houſe at Whitehall "was burnt, and with it part of the duke's lodgings where "the book was; but, with my father's help, I recovered "them out of his looſe papers, &c."

"Theſe were his diverſions in his ſolitude; but he has left better proofs of his learning and judgement, in the controverſy of religion with the church of Rome, all correctly written with his own hand.

"There was one John Dorrell, a Romiſh prieſt of no ordinary fame, then a priſoner in the caſtle of York: between them there paſſed ſeveral letters, on ſeveral ſubjects, as the pope's ſupremacy, infallibility, idolatry, &c. which deſerve to be publiſhed.

"The antiquary Roger Dodſworth, in his manuſcript book, which he calls "Sancti et Scriptores Ebor." gives him this character: "Edward Fairfax of Fuyſton, eſq. "in the foreſt of Knareſborough, brother of Sir Thomas "lord Fairfax of Denton. He tranſlated Godfrey of "Bullen out of Italian into Engliſh verſes; wrote the "Hiſtory of Edward the Black Prince, and other witty "eclogues not printed. He is accounted a ſingular ſcholar "in all kind of learning, and yet liveth, 1631."

"He was very ſerviceable to his brother my lord Fairfax in the education of his children, the government of his

his family, and in all his affairs. The ſucceſs appeared in having all his children bred ſcholars, and well principled in religion and virtue: his houſe famed for hoſpitality, and his eſtate flouriſhing.

"What his principles were, appears by this character he gives of himſelf in his book called "Demonology:" "For myſelf, I am in religion neither a fantaſtic Puritan, nor a ſuperſtitious Papiſt; but ſo ſettled in conſcience, that I have the ſure ground of God's word to warrant all I believe, and the commendable ordinances of our Engliſh church to approve all I practiſe: in which courſe I live a faithful Chriſtian, and an obedient ſubject, and ſo teach my family."

"Theſe were the principles, and this the practice of the family, during the life of that noble lord Thomas, who died May 1, 1641, before the civil wars began in England, happily for himſelf, but not for the family.

"His ſons were bred ſcholars; but a martial humour runing in their veins, two of them took to a gown, one to the pulpit, the other to the bar: three of them were ſlain in the wars beyond ſea; two in the defence of Frankendale, the other at Montauban in France. I cannot mention the name of thoſe two brothers, my uncles William and John, without taking notice of the condoling letter, with the firſt news of their death, ſent to their father, from Henry Lord Clifford, the laſt earl of Cumberland of that name [D].

"Mr.

[D] "To my noble and worthy friend Sir Thomas Fairfax at Denton.

"Worthy Sir,

"I never took pen in hand with more grief, for, though my letter be to comfort you, yet are the contents ſo ſad reports unto you of woe, declaring the death of your valiant and brave ſons in the Palatinate, as I proteſt I ſigh from the bottom of my heart at every pauſe, not knowing how to comfort you, being ſo troubled with grief myſelf, which makes me begin in confuſion.

"The brave ſallies out of Frankendale were ſo often made with ſucceſs by them, that I think it as impoſſible for time to ſurvive the memory of them, as it is to reſtow again to life the noble executioners. For with the loſs of eighty of our men, there were ſlain above 2000 of the braveſt Spaniards that Spinola left behind him in the Palatinate: and they ſtill defended the town till my lord Vere and count Mansfield raiſed the ſiege. But, alas! two or three days before the relief, your ſon John was ſlain with ſome ſixteen more, ſurpriſed by the enemy upon the outworks (in a dark night, the ſentinel giving no notice), who cut them to pieces when they had ſcorned to accept of the enemies offer of ſafety, if they would yield themſelves priſoners.

"The brave captain William, as my informer tells me, two days after being in the trenches, had his thigh taken off by a cannon ſhot, but lived a day and an half after, in which time he acted the part of as good a Chriſtian, as he had before of a ſucceſsful commander; ſo as the happineſs of his ſoul muſt neceſſarily extenuate the loſs of his life, the one crowned with honour, the other with eternal bleſſedneſs.

"Their

" Mr. Edward Fairfax had ſeveral children, ſons and daughters. His eldeſt ſon William was a ſcholar, of the ſame temper of his father, but more cynical. He tranſlated " Diogenes Laertius, the Lives of the old Phi-" loſophers," out of Greek into Engliſh.

" Edward died about the year 1632, at his own houſe called Newhall, in the pariſh of Fuyſton, between Denton and Knaresborough, and lies under a marble ſtone; but deſerves a monument near Godfrey of Bullen in the Temple of Jeruſalem."

" Their never dying virtues of valour and Chriſtianity came to them by deſcent from your valiant and Chriſtian ſelf; as you gave them, ſo I now beſeech you make uſe of them, when God has taken them, bearing the blow with a Chriſtian valour, which I pray may overcome the great grief in loſing two ſuch ineſtimable jewels, the honour of our times and kingdom. In this hearty prayer to you, and to God for you, I reſt your afflicted and faithful friend and ſervant,

HEN. CLIFFORDE."

FAITHORNE (WILLIAM), an ingenious Engliſh painter, that flouriſhed in the 17th century. After the civil wars broke out, he went into the army; when being taken priſoner in Baſing-houſe, and refuſing to take the oaths to Oliver, he was baniſhed into France. He ſtudied ſeveral years under the famous Champagne, and arrived to very great perfection in correctneſs of drawing. He was alſo a great proficient in graving, as likewiſe in painting, eſpecially in miniature, of which there are many ſpecimens now extant in England. He died in Black-friars in 1691, when he was near 75 years of age. He wrote a book, " Upon Drawing, Graving, and Etching," for which he was celebrated by his friend Flatman the poet, in an elegy, which ends with theſe lines:

" So long as braſs, ſo long as books endure,
So long as neat wrought pieces, thou'rt ſecure,
A " Faithorne ſculpſit," is a charm can ſave
From dull oblivion, and a gaping grave."

William Faithorne the ſon, who performed chiefly in mezzotinto, has often been confounded with his father.

FALLE (PHILIP), a learned man, was born in the iſle of Jerſey in 1655, and at fourteen became a commoner of Exeter college in Oxford: from whence he removed to St. Alban's-hall, and took both his degrees in arts. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and afterwards choſen deputy from the ſtates of the ſaid iſle to king William and queen Mary. He publiſhed three ſermons;

Athen. Oxon. v. ii.

ſermons; one preached at St. Hilary's in Jerſey, in 1692; another at Whitehall in 1694; and another before the mayor of London, in 1695. He was the author alſo of, "An account of the iſle of Jerſey, the greateſt of thoſe "iſlands that are now the only remainder of the Engliſh "dominions in France: with a new and accurate map "of that iſland." 1694, 8vo.

FALLOPIUS (GABRIEL), a moſt celebrated phyſician and anatomiſt of Italy, was deſcended from a noble family, and born at Modena in 1490. He enjoyed a ſtrong and vigorous conſtitution, with vaſt abilities of mind, which he cultivated by an intenſe application to his ſtudies in Philoſophy, Phyſic, Botany, and Anatomy. In this laſt he made ſome new diſcoveries, and, among the reſt, that of the tubes by which the Ova deſcend from the Ovarium, and which from him are called the "Fallo-"pian Tubes." He travelled through the greateſt part of Europe, and penetrated by his labour the moſt abſtruſe myſteries of nature. He practiſed phyſic with great ſucceſs, and gained the character of one of the ableſt phyſicians of his age. He was made profeſſor of anatomy at Piſa in the year 1548, then at Padua in the year 1551: at which laſt place he died upon the 9th of October, 1563, aged ſeventy-two years. Dr. Freind ſays, that "he was a "great maſter in his profeſſion; that he was a ſcholar of "Braſſavolus, and read his lectures upon the Morbus "Gallicus, about the year 1555; but that, though he "treats of every branch of the diſeaſe very exactly, he "ſays little or nothing but what may be found in Nicolas "Maſſa, in his book de Gallico Morbo." Freind's Hiſt. of Phyſic, part ii. p. 374. Lond. 1727.

His writings, by which he very much diſtinguiſhed himſelf, were firſt publiſhed ſeparately, at the time they were written; and afterwards collected and printed with the title of, "Opera Genuina Omnia, tam Practica, quam "Theoretica, in tres tomos diſtributa." They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, "cum Operum Appendice," and in 1606, in folio. The firſt volume contains, 1. "Inſtitutiones Anatomicæ." 2. "Obſervationes Anatomicæ." 3. "Obſervationes de "Venis." 4. "De partibus ſimilaribus humani corporis." 5. "De Medicamentis Simplicibus." 6. "De materia "medicinali in librum primum Dioſcoridis." 7. "De "Thermalibus aquis libri ſeptem." 8. "De Metallis at-"que Foſſilibus libri duo." 9. "De medicamentis purgen-

" tibus ſimplicibus." 10. " Epiſtola ad Mercurialem de " Aſparagis." The ſecond volume contains, 1. " De " Ulceribus et eorum ſpeciebus: de morbo Gallico: de " ulceribus ſingularum partium." 2. " De Vulneribus " in Genere et Specie." 3. " Commentarius in Hippo- " cratis Coi librum de vulneribus capitis." 4. " De Cau- " ſeriis." The third volume contains, 1. " De Tumo- " ribus præter Naturam." 2. " Expoſitio in librum Ga- " leni de Oſſibus." 3. " De luxatis et fractis oſſibus." 4. " Methodus conſultandi." 5. " De Compoſitione Me- " dicamentorum." *

* Thuanus (in Hiſt. lib. 34.) and Caſtellan (in Hiſt. vitis illuſt. Medic.) make him born in 1523, and dead in 1562; ſo to live to his 39th year only: but they are miſtaken. (Aſtruc de Luc Vener. Lib. V.—Thomaſius in Elog.)

FALSTAFF. See FASTOLF.

FANSHAW (Sir RICHARD), an Engliſh gentleman, famous for his embaſſies and writings, deſcended from an ancient family at Fanſhaw-gate in Derbyſhire, was the tenth ſon of Sir Henry Fanſhaw, of Ware-Park in Hertfordſhire, where it is ſuppoſed he was born about 1607. He received the rudiments of his education from the famous Thomas Farnaby, afterwards completed his ſtudies in the univerſity of Cambridge, and from thence went to travel into foreign countries, by which means he became a moſt accompliſhed perſon. He diſtinguiſhed himſelf ſo early, that, in 1635, he was taken into the employments of ſtate by Charles I, and then ſent reſident to the court of Spain; whence being recalled in 1641, he adhered to the royal intereſt, and was employed in the moſt important matters. In 1644, attending the court at Oxford, he had the degree of doctor of the civil law conferred upon him; and being now grown eminent for his excellent parts and learning, he was made ſecretary to Charles prince of Wales, whom he attended into the weſtern parts of England, and from thence into the iſles of Scilly and Jerſey. In 1648, he was made treaſurer of the navy under the command of prince Rupert, which he managed till 1650; when he was created a baronet by Charles II, and ſent envoy extraordinary to the court of Spain. Being recalled from thence into Scotland, he ſerved there in quality of ſecretary of ſtate, to the great ſatisfaction of all parties, though he never took, ſays Wood, COVENANT or ENGAGEMENT. From thence he attended his majeſty to Worceſter;

Faſti Oxon. v. ii. and ſhort account of Sir Rich. Fanſhaw and his writing, prefixed to his letters, &c.

Worceſter; and being taken priſoner in the battle there of 1651, he was committed to cloſe cuſtody in London; where continuing till he had contracted a very dangerous illneſs, he had the liberty allowed him, upon bail given, to go any where for the recovery of his health, provided he ſtirred not five miles from the place, without leave of the parliament. During theſe, and other ſeaſons of leiſure, he wrote divers poems, and made ſeveral tranſlations, of which an account ſhall be given below.

February 1659, he repaired to the king at Breda, who knighted him the April following. Upon his majeſty's reſtoration, it was expected from his great ſervices, and the regard the king had for him, that he would have been made ſecretary of ſtate: but at that period there were ſo many people's merits to reward, and ſo great a clamour for preferment, that Sir Richard was diſappointed, but had the place of maſter of requeſts conferred upon him, a ſtation in thoſe times of conſiderable profit. On account of his being a good Latin ſcholar, he was alſo made ſecretary for that tongue. In 1661, being one of the burgeſſes for the univerſity of Cambridge, he was ſworn a privy counſellor of Ireland; and having, by his reſidence in foreign parts, qualified himſelf for public employment, he was ſent envoy extraordinary to Portugal, with a dormant commiſſion to the embaſſador, which he was to make uſe of as occaſion ſhould require. Shortly after, he was appointed embaſſador to that court, where he negotiated the marriage between his maſter and the infanta donna Catherina. He returned to England towards the end of the ſame year: but we are aſſured by Wood, that, in 1662, he was ſent again embaſſador to that court; and when he had finiſhed his commiſſion to the ſatisfaction of both princes, being recalled in 1663, he was ſworn one of his majeſty's privy council.

In the beginning of 1664, he was ſent embaſſador to Philip the IVth of Spain, and arrived in Feb. at Cadiz, where he met with a very extraordinary and unexpected ſalutation, and was received with ſome circumſtances of particular eſteem. It appears from one of his letters, that this diſtinguiſhing reſpect was paid him, not only on his own, but on his maſter's account: and in another he diſcovers the ſecret, why the Spaniard yielded him, contrary to his imperious proud nature, ſo much honour: and that was, that he expected Tangier and Jamaica to be reſtored to him by England, which occaſioned his arrival to be ſo

impatiently longed for, and ſo magnificently celebrated. During his reſidence at this court Philip died, Sept. 1665, leaving his ſon Charles an infant, and his dominions under the regency of his queen, daughter of the emperor Ferdinand III. Sir Richard, taking the advantage of his minority, put the finiſhing hand to a peace with Spain: which was ſufficiently tired and weakened with a war of twenty-five years for the recovery of Portugal, which had been diſmembered from the Spaniſh crown in 1640. The treaty of peace was ſigned at Madrid Dec. 6, 1665, and is to be ſeen in the ſecond volume of Arlington's letters. In January following, Sir Richard took a journey into Portugal; with a view, no doubt, of bringing about an accommodation between that crown and Spain: but this was not effected till 1667, by the mediation of his Britannic majeſty.

Having fulfilled his commiſſion, he was preparing to return to England; when, June 4, 1666, he was ſeized at Madrid with a violent fever, which put an end to his life the 16th. His body being embalmed was conveyed by land to Calais, and ſo to London. whence being carried to All-Saints church in Hertford, it was depoſited in the vault of his father-in-law, till May 1671; and then removed to a new vault, made on purpoſe for his family, in the pariſh church of Ware. By his lady, Anne, daughter of Sir John Harriſon of Balls, he had ſix ſons and eight daughters; whereof only one ſon and four daughters ſurvived him. The author of the ſhort account, &c. ſays, that "he was remarkable for his meekneſs, ſincerity, humanity, and piety; and alſo, was an "able ſtateſman and great ſcholar, being in particular a "complete maſter of ſeveral modern languages, eſpecially "the Spaniſh, which he ſpoke and wrote with as much "advantage as if he had been a native."

Though his life may truly be ſaid to have been a life of buſineſs, yet he found time to produce the following works in the literary way: 1. An Engliſh tranſlation in rhyme of "Il Paſtor Fido, or The Faithful Shepherd," written by Battiſta Guarini, 1646, 4to. 2. A tranſlation from Engliſh into Latin verſe of "The Faithful Shepherdeſs," a paſtoral: written by John Fletcher, gent. 1658. 3. In the octavo edition of "The Faithful Shepherd," are inſerted the following poems of our author; An Ode on his majeſty's proclamation in 1630, commanding the gentry to reſide upon their eſtates in the country; An

An Engliſh tranſlation of the fourth book of Virgil's Eneid; Odes of Horace, tranſlated into Engliſh; A Summary Diſcourſe of the Civil Wars of Rome. 4. He tranſlated from Portugueze into Engliſh, "The Luſiad, "or Portugal's Hiſtorical Poem," written by Luis de Camoens, 1655, folio. 5. After his deceaſe, in 1671, theſe two pieces in 4to: "Querer per ſolo querer," "To love "only for love's ſake," a dramatical romance, repreſented before the king and queen of Spain; and "Fieſtas de Aranjeuz," Feſtival at Aranjeuz. Both written in Spaniſh by Antonio de Mendoza, upon celebrating the birth-day of Philip VI. in 1623, at Aranjuez; and tranſlated by our author in 1654, during his confinement. 6. "Original "Letters, during his Embaſſies in Spain and Portu-"gal, 1702," 8vo. With his Life prefixed.

We are told, that he compoſed other things, remaining in manuſcript, which he wrote in his younger years, but had not the leiſure to complete. Even ſome of the forementioned printed pieces have not all the perfection, which our ingenious author could have given them: for, as the writer above obſerves, "being, for his loyalty and zeal to "his maſter's ſervice, toſſed from place to place, and from "country to country, during the unſettled times of our "anarchy, ſome of his manuſcripts falling by misfor-"tune into unſkilful hands, were printed and publiſhed "without his conſent or knowledge, and before he could "give them his laſt finiſhing ſtrokes." But that was not the caſe with his tranſlation of "Il Paſtor Fido," which was publiſhed by himſelf, and hath been applauded by ſome of the beſt judges: particularly by Sir John Denham, who, after cenſuring ſervile tranſlators, goes on thus:

"A new and nobler way thou doſt purſue
"To make tranſlations and tranſlators too.
"They but preſerve the aſhes, thou the flame,
"True to his ſenſe, but truer to his fame."

FAREL (WILLIAM), a learned miniſter of the church, and moſt intrepid reformer, was the ſon of a gentleman of Dauphine in France, and born at Gap in 1489. He ſtudied philoſophy, and the Greek and Hebrew tongues, at Paris with great ſucceſs, and was for ſome time a teacher in the college of cardinal le Moine. Briconnet biſhop of Meaux, being inclined to the reformed religion, invited him to preach in his dioceſe in 1521; but the perſecution, raiſed there againſt thoſe ſtyled heretics in 1523, obliged Bayle's Dict.

him to provide for his ſecurity out of France. He retired to Straſburg, where Bucer and Capito admitted him as a brother; and was afterwards received as ſuch by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Baſil. As he was thought a proper man to make proſelytes, he was adviſed to undertake the reformation of religion at Montbeliard, in which deſign he was ſupported by the duke of Wittenberg, who was lord of that place; and he ſucceeded in it moſt happily. He was a man of moſt fiery zeal, which however he tempered a little, according to Oecolampadius's advice. Once on a proceſſion-day, he pulled out of the prieſt's hand the image of St. Anthony, and threw it from a bridge into the river: it is a wonder he was not torn to pieces by the mob. Eraſmus did by no means like Farel's temper, as appears from what he wrote of him to the official of Berancon. "You "have," ſays he, "in your neighbourhood the new "evangeliſt Farel; than whom I never ſaw a man more "falſe, more virulent, more ſeditious." He has given a frightful character of him elſewhere: but he thought Farel had abuſed him in ſome of his writings, and therefore is not to be altogether believed in every thing he ſays of him.

Epiſt. p. 798 edit. Lond.

In 1528, he had the ſame ſucceſs in promoting the reformation in the city of Aigle, and ſoon after in the Bailiwick of Morat. He went afterwards to Neufchatel in 1529, and diſputed againſt the Roman Catholic party with ſo much ſtrength, that this city embraced the reformed religion, and eſtabliſhed it entirely Nov. 4, 1530. He was ſent a deputy to the ſynod of Waldenſis, held in the valley of Angrogne. Hence he went to Geneva, where he laboured againſt popery: but the grand vicar and the other clergy reſiſted him with ſo much fury, that he was obliged to retire. He was called back in 1534 by the inhabitants, who had renounced the Roman Catholic religion; and was the chief perſon that procured the perfect abolition of it the next year. He was baniſhed from Geneva with Calvin in 1538, and retired to Baſil, and afterwards to Neuf hatel, where there was great probability of a large evangelical harveſt. From thence he went to Mets, but had a thouſand difficulties to ſtruggle with; and was obliged to retire into the abbey of Gorze, where the count of Furſtemberg protected him and the new converts. But they could not continue there long; for they were beſieged in the abbey, and obliged at laſt to ſurrender, after a capitulation. Farel very happily eſcaped, though ſtrict ſearch

was

was made after him, having been put in a cart among the ſick and infirm. He took upon him his former functions of a miniſter at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in 1553, he was preſent at Servetus's execution. He went again to Geneva in 1564, to take his laſt leave of Calvin, who was dangerouſly ill. He took a ſecond journey to Mets in 1565, being invited by his ancient flock, to come and ſee the fruits of the ſeed which he had ſown in their hearts. He returned to Neufchatel, and died there Sept. 13, in the ſame year.

He married a wife at the age of ſixty-nine, and left a ſon, who ſurvived him but three years. Though he was far better qualified to preach than to write books, yet he was the author of ſome few pieces. The difficulties this miniſter underwent in promoting the reformation, and the courage he ſhewed in ſurmounting them all, are almoſt incredible. He was often ſurrounded with drawn ſwords: bells were rung to prevent his being heard; but in vain: they could neither interrupt nor terrify the preacher. His marriage was thought very ſtrange, and out of ſeaſon, by his friends: but he was not at a loſs for arguments to make them approve of it. He married, he ſaid, for the ſake of an help-mate in his old age: he married to ſhew, that a ſtate of celibacy is neither meritorious nor ſatisfactory, as they of the Romiſh church aſſert: and he married to prove, that the grace of a perpetual continency is neither given to all, nor for ever. Theſe reaſons have been urged by his friends and party: the laſt of which muſt needs appear a very ſtrange one. "Men will hardly "imagine," ſays Bayle, "that the gift of continence, "which has been kept till the age of ſixty-nine, ſhould "on a ſudden diſappear and vaniſh away. The moſt "ſenſual and voluptuous perſons generally loſe their in-"continency at that age, and even ſooner. Even they, "who have not abuſed a hot conſtitution, find that their "ſtrength is entirely decayed before they come to their "ſixty-ninty year: and here is a man, who at that age "begins to find, that he cannot be continent any longer."

FARIA (EMMANUEL de Souſa), a Portugueze knight, was born in 1590 of a noble family; and being educated ſuitably, made a great progreſs in the belles lettres, and in the knowledge of languages. He accompanied the marquis de Caſtel Rodrigo, who went embaſſador to Rome in the Baillet Jugemens des Savans

time of Urban VIII. and gained the eſteem of all the learned, who frequented the court of that pontiff. Leo Allatius has mentioned him with honour. He died at Madrid in 1650; and like many others, who have devoted their lives to letters, is ſaid to have been ſo negligent of his fortune, as to have died extremely poor. He is the author of ſeveral works in poetry and proſe: and is remarkable for having preferred the Caſtilian to the Portugueze, though the latter was his native tongue. His Poems have been collected into ſeven volumes, ſome of which were not publiſhed till after his death. His ſtyle is manly, vigorous, nervous; and he every where ſhews much genius and judgement. He wrote "Moral and political Diſcourſes;" "Commentaries upon the Luſiadas of Camoens;" ſeveral things in the hiſtorical way; and he made tranſlations. After his death, was publiſhed the Europe, Aſia, Africa, and Portugueze America of the ſame author.

Nicol. Anton. Bibl. Script. Hiſpan.

FARINATO (PAUL), an Italian painter, was born at Verona in 1522; and cut, it is ſaid, out of his mother's belly, who was juſt dead in labour. He was a diſciple of Nicolo Golfino, and an admirable deſigner, but not altogether ſo happy in his colouring: though there is a piece of his painting in St. George's church at Verona, ſo well performed in both parts, that it does not ſeem inferior to one of Paul Veroneſe's hand, which is placed next to it. He was famous alſo for being an excellent ſwordſman, and a very good orator. He was conſiderable likewiſe for his knowledge in ſculpture and architecture, eſpecially that part of it which relates to fortifications. His laſt moments are ſaid to have been as remarkable as his firſt, on account of the death of his neareſt relation. He lay upon his death-bed in 1606; and his wife, who was ſick in the ſame room, hearing him cry out, "He was going," told him, "She would bear him company;" and was as good as her word, they both expiring the very ſame minute. Farinato lived longer than is uſual with painters, being no leſs than eighty-four years of age.

FARINELLI (CARLO BROSCHI), an eminent Italian ſinger, who is here recorded, not for his own ſake, but to expoſe the egregious folly of our good countrymen the Engliſh; and eſpecially as this folly is far from being worn out among us. He was born at Naples in 1705; and, being trained to ſinging, acquired great reputation

Hawkins's Hiſt. of Muſic, v. 319.

reputation at Rome and at Bologna. The fame of his great talents reaching England, he was engaged to ſing in the opera at London, and in 1734 came over hither; for England was then, as it is eminently now, the place of places for all the fidlers, ſingers, dancers, tumblers, ſharpers, and impoſters of every kind, to flock to and grow rich. His arrival in this country was in the news-papers announced to the public, as an event worthy of national attention: and he was no ſooner recovered from the fatigue of his journey, than he was introduced to the king at St. James's, and ſung before him and the royal family; the princeſs royal, afterwards princeſs of Orange, accompanying him on the harpſichord.

Upon what terms Farinelli was engaged to ſing here, is not known to any degree of certainty; his ſalary however, be it what it might, bore but a ſmall proportion to the annual amount of his profits. The exceſſive fondneſs which the nobility diſcovered for this perſon, the careſſes they beſtowed on, and the preſents they made him, indicated little leſs than infatuation: their bounty, ſays my author, was prodigality, and their applauſe adoration. Hogarth, in his "Rake's Progreſs," has ridiculed this folly with great humour. In the ſecond plate of that work, he repreſents his Rake at his levee in a circle, conſiſting of a bravo, a jockey, a dancing-maſter, a fencing-maſter, a gardener, and other dependents. In a corner of the room ſits an opera-compoſer at an harpſichord, with a long roll hanging from the back of his chair, on which is the following inſcription: "A liſt of the rich preſents Signor Farinelli, "the Italian ſinger, condeſcended to accept of the Engliſh "nobility and gentry for one night's performance in "the Opera of Artaxerxes. A pair of diamond knee-"buckles preſented by ——, a diamond ring by ——, "a bank note encloſed in a rich gold caſe by ——, a gold "ſnuff-box chaſed with the ſtory of Orpheus charming "the brutes by T. Rakewell, eſq. 100l. 200l. 100l." Many of the above preſents were actually made to Farinelli during his ſtay among us; and were mentioned in the daily papers. On the floor lies a picture, repreſenting him ſeated on a pedeſtal, with an altar before him, on which are ſeveral flaming hearts; near which ſtands a number of people with their arms extended, offering him preſents. At the foot of the altar is one lady kneeling, tendering her heart; from whoſe mouth a label iſſues, inſcribed "one God, one Farinelli;" alluding to a lady

of diſtinction, who, being charmed with a particular paſſage in one of his ſongs, uttered aloud from the boxes that impious exclamation.

This unmanly propenſity in perſons of high rank, to encourage and promote this laſt refinement of Italian luxury, has long been complained of, as derogating from the national character. Arms and letters are the foundation on which the reputation of this country ſhould be naturally built; yet, in this, we adopt the manners of a people who have long ſince ceaſed to be diſtinguiſhed for either. Indeed it was ridiculous to ſee a whole people in ſuch a ſtate of faſcination as they were in at this time: many pretended to be charmed with the ſinging of Farinelli, who had not the leaſt ear for muſic; and who could not, if they had been left to themſelves, have diſtinguiſhed between him and an inferior ſinger. So ſays my author, and I believe very truly; becauſe the ſame affectation prevails, and things are preciſely ſo, at preſent. The harveſt of this ſinger, though it had been a golden one, being pretty well over (for no people are fonder of any thing new, and ſooner tired of it, than the Engliſh), he began to think of trying his ſucceſs in another country. He had viſited France in 1736; and, finding at his return to London but little encouragement to engage at the opera, he finally quitted England the ſummer following. He appeared at Verſailles in July, 1737, hoping for encouragement there; but in this was diſappointed.

It happened about this time, that the king of Spain laboured under a melancholy diſorder, for which no relief could be ſuggeſted but muſic; and the queen, to make this as delightful to him as poſſible, ſent for Farinelli. On his arrival at Madrid, he had a penſion fixed upon him of 1400 piaſtres, or 315l. per annum, and a coach and equipage at the king's expence. Preſents were alſo made him: the king gave him his picture ſet with diamonds; the queen a gold ſnuff-box, with two large diamonds on the lid; the prince of Aſturias a diamond button and loop of great value. Upon the death of Philip V, he was continued in his ſtation by Ferdinand VI; and, in 1750, was honoured with the croſs of Calatrava, the badge of a very ancient order of knighthood in Spain. He continued in this country, to conduct the opera, till about 1761, and then returned to Italy. His penſion from the court of Spain being ſtill continued to him, he choſe the neighbourhood of Bologna for his reſidence; and, in a houſe of

his

his own building, near that city, he is now (1776), ſays his hiſtorian, living in eaſe and great affluence. "Sic itur "ad aſtra:" nor muſt the moſt ancient and active patriot, even though he ſhall have ſaved his country, hope for more; it being perhaps not once, in a thouſand inſtances, that he will obtain ſo much.

FARINGDON (ANTHONY), an Engliſh divine, was born at Sunning in Berks, 1596. He was admitted Athen. ſcholar of Trinity-college Oxford in 1612, and elected Oxon. fellow thereof in 1617. Three years after, he took a maſter of arts degree; about which time entering into orders, he became a noted preacher in thoſe parts, an eminent tutor in the college, and, as Wood ſays, an example fit to be followed by all. In 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and ſoon after divinity-reader in the king's chapel at Windſor. He continued at the firſt of theſe places, though not without ſome trouble, till after the civil commotions broke out; and then he was rejected, and reduced with his wife and family to ſuch extremities, as to be very near ſtarving. At length Sir John Robinſon, alderman of London, and kinſman to archb. Laud, and ſome of the pariſhoners of Milk-ſtreet, London, invited him to be paſtor of St. Mary Madaglen there; which he gladly accepted, and preached to the great liking of the loyal party. In 1657, he publiſhed a folio volume of theſe ſermons, and dedicated them to his patron Robinſon, "as a witneſſe or manifeſto," ſays he to him, "of my deep apprehenſion of your many "noble favours, and great charity to me and mine, when "the ſharpneſſe of the weather, and the roughneſſe of "the times, had blown all from us, and well-neer left us "naked."

After his death, which happened at his houſe in Milk-ſtreet, Sept. 1658, his executors publiſhed in 1663, a ſecond folio volume of his ſermons containing forty, and a third in 1673, containing fifty. He left alſo behind him, in MS. memorials of the life of John Hales of Eton, his intimate friend and fellow-ſufferer; but theſe memorials have never come to light.

FARNABY (THOMAS), an eminent grammarian and ſchool-maſter, was ſon of Thomas Farnaby of London, carpenter, and grandſon of Mr. Farnaby, ſometime mayor of Truro in Cornwall; and born at London about 1575.

Athen. Oxon.

1575. He became a ſervitor of Merton-college in Oxford in 1590, but continued there a ſhort time only: for, being ſeduced to abandon his religion and country, he went into Spain, and was for ſome time educated there in a college belonging to the Jeſuits. He was originally of foreign extraction: for his great grandfather, the father of him who was the mayor of Truro, was an Italian muſician. Being weary, at length, of the ſevere diſcipline of the Jeſuits, he found a way to leave them; and went with Sir Francis Drake and Sir John Hawkins, in their laſt voyage in 1595, being in ſome eſteem with the former. He afterwards ſerved as a ſoldier in the Low Countries; but being reduced to great neceſſity, he landed in Cornwall; at which time, ſays Wood, "his diſtreſſes made him "ſtoop ſo low, as to be an abecedarian, and ſeveral were "taught their horn-books by him." At length, he ſettled at Martock in Somerſetſhire, and taught a grammar-ſchool there with good ſucceſs. He afterwards removed to London, and applied himſelf to the education of noblemen and gentlemen's children, which procured him a handſome livelihood. The number of his ſcholars amounted at one time to above three hundred. While he taught this ſchool, he was made maſter of arts in the univerſity of Cambridge; and April 24, 1616, was incorporated in that of Oxford. He removed again about 1636, on account of frequent ſickneſſes in the city, to Sevenock in Kent, in the neighbourhood of which place he purchaſed an eſtate; and purſued his occupation of teaching with ſuch ſucceſs and profit, that he afterwards purchaſed another eſtate at Horſham in Suſſex. Upon the breaking out of the commotions in 1641, he was reckoned to be ill affected to the parliament; becauſe, when the proteſtation was urged that year, he ſaid, "It was better to have one "king than five hundred." Afterwards, being ſuſpected to have favoured the riſing of the country for the king about Tunbridge, in 1643, he was impriſoned in Newgate, and thence carried on ſhip-board. It was likewiſe debated in the houſe commons, whether he ſhould be ſent to America; but this motion being rejected, he was removed to Ely-houſe in Holbourn, where he remained till about a year before his death. He died June 12, 1647, aged 72; and was buried in the chancel of Sevenock, where, ſome time after, this inſcription was fixed over his grave: "P. M. Viri Ornatiſſimi Thomæ Farnabii Armi-"geri, cauſæ olim Regiæ Reique Publicæ ſed Literariæ vin-

"dicis

"dicis acerrimi." He was twice married, and had children by both his wives. His firſt wife was a gentleman's daughter in Cornwall, by whom he had a ſon, who was a captain in Charles I's army, and inherited his eſtate in Suſſex; where he lived in good eſteem, and died about 1673. His ſecond, was the daughter of Howſon biſhop of Durham, by whom he had ſeveral children: one named Francis, who inherited his eſtate in Kent, and from whom Wood received theſe memoirs of his life.

Farnaby's works are, 1. "Notæ ad Juvenalis et Perſii "Satyras, 1612." He dedicated this to prince Henry, James I's eldeſt ſon; and, when he preſented it, was very kindly received by the prince, who did even in ſome meaſure command him to write ſuch commentaries on all the Latin poets. He was ſo vexed at the cenſures of ſome critics, that he reſolved, though againſt his own inclination, to diſcontinue that kind of labour. However, he afterwards altered his reſolution, and wrote, 2. "Notæ ad "Senecæ Tragœdias, 1613." Ben Jonſon had written epigrams, by way of panegyric, upon his notes on Juvenal and Perſius: and his Seneca was uſhered in with commendatory verſes by Daniel Heinſius and others. 3. "Notæ ad Martialis Epigrammata, 1615." 4. "Notæ "ad Lucani Pharſalia, 1618." To which is prefixed, commendatory verſes in Latin by Mr. Selden. 5. "Index "Rhetoricus Scholis accommodatus, 1625." Afterwards were added to it, "Formulæ Oratoriæ et Index Poeticus." In the preface to this work he inform us, that he had publiſhed about twenty years before, without his name, his ſcheme "of Tropes;" which meeting with ſucceſs, and being claimed by a certain plagiary, put him upon compoſing his Index Rhetoricus. M. Baillet has paſſed a favourable judgement upon it; and father Vavaſſor, though he reckons Farnaby's Latin to be ſometimes exceptionable, yet allows him to be a diligent and learned writer. 6. "Florilegium Epigrammatum Græcorum, eorumque La-"tino verſu a variis redditorum, 1629." 7. "Notæ ad "Virgilium, 1634." 8. "Syſtema Grammaticum, 1641." King Charles I. ordered him to write a Latin grammar, for the uſe of all the ſchools, when that which had been eſtabliſhed by law, and againſt which a great many complaints had been made, was to be reformed: and this we ſuppoſe to be it. 9. "Notæ in Ovidii Metamorphoſes." 10. "Phraſeologia Anglo-Latina." 11. "Tabulæ Græcæ "Linguæ." 12. "Syntaxis." 13. "Notæ in Teren-"tium."

Farnab. Epiſt. ad Voſſium, p. 303.

" tium." He had finiſhed his notes upon Terence, as far as to almoſt the end of the fourth comedy only, when he died: but Dr. Meric Caſaubon completed the two laſt, and publiſhed the whole at London in 1651.

Farnaby was a very uſeful man in his generation: and many writers have ſpoken with great approbation of his labours. Bayle, in particular, ſays, that " his notes upon " moſt of the ancient Latin poets have been of very " great uſe to young beginners; being ſhort, learned, and " deſigned chiefly to clear up the text."

Bayle's Dict.

FARNEWORTH (ELLIS), diſtinguiſhed by tranſlating ſome capital authors, was born (as is preſumed) at Bonteſhall in Derbyſhire, where his father was rector. He was bred firſt at Cheſterfield ſchool under Mr. William Burrow, a celebrated maſter, and afterwards removed to Eton. He was admitted of Jeſus college, Cambridge; and matriculated Dec. 17, 1730. In 1762, he was preſented by Dr. James Yorke, dean of Lincoln, to the rectory of Carſington in Derbyſhire; but did not enjoy it long, as he died March 25, 1763. His publications were, 1. " The Life of Pope Sixtus V, tranſlated from the " Italian of " Gregorio Leti, with a Preface, Prolegomena, Notes, and Appendix, 1754," folio. 2. " Davila's Hiſtory of France, 1757," 2 vols. 4to. 3. " A " tranſlation of the works of Machiavel, illuſtrated with " Annotations, Diſſertations, and ſeveral new plans on " the art of war, 1761," 2 vols. 4to: reprinted in 4 vols. 8vo. 1775.

Anecdotes of Bowyer, by Nichols, p. 339.

FARQUHAR (GEORGE), an ingenious comic writer, was the ſon of a clergyman in Ireland, and born at Londonderry in 1678. There he received the rudiments of education, and diſcovered a genius early devoted to the Muſes. When he was very young, he gave ſpecimens of his poetry; and diſcovered a force of thinking, and turn of expreſſion, much beyond his years. His parents, having a numerous iſſue, could beſtow on him no other fortune than a liberal and polite education: therefore, when he was qualified for the univerſity, he was ſent to Trinity-college, in Dublin. This was in 1694. He made great progreſs in his ſtudies, and acquired a conſiderable reputation; but his gay and volatile diſpoſition could not long reliſh the gravity and retirement of a college life; and therefore, ſoon quitting it, he betook himſelf to the diver-

Memoirs of Farquhar, before his works.

Memoirs of Wilks, by Obrien, p. 13.

ſions

ſions of the ſtage, and got admitted into the company of the Dublin theatre. He had the advantage of a good perſon, and was well received as an actor, though his voice was ſomewhat weak: for which reaſon he was reſolved to continue on the ſtage, till ſomething better ſhould offer. But his reſolution was ſoon broken by an accident, whereby he was near turning a feigned tragedy into a real one: for being to play the part of Guyomar, who kills Vaſquez, in Dryden's "Indian Emperor," and forgetting to exchange his ſword for a foil, in the engagement he wounded his brother tragedian, who repreſented Vaſquez, very dangerouſly; and though the wound did not prove mortal, yet he was ſo ſhocked at it, that he determined never to appear on the ſtage any more. Memoirs of Farquhar.

Soon after this, having now no inducement to remain at Dublin, he went to London. After his arrival there, which was in 1696, the celebrated actor Wilks ceaſed not to ſolicit him, till he had prevailed with him to write a play: for Wilks, knowing his humour and abilities, aſſured him, that he was conſidered by all in a much higher light than he had yet ſhewn himſelf in; and that he was much fitter to furniſh compoſitions for the ſtage, than to echo thoſe of other writers upon it. But he was more ſubſtantially invited yet by a genteel accommodation, which ſuffered him to exerciſe his genius at his leiſure: for the earl of Orrery, who was a patron as well as maſter of letters, conferred a lieutenant's commiſſion upon him in his own regiment in Ireland, which Farquhar held ſeveral years, and behaved himſelf well as an officer, giving ſeveral proofs both of courage and conduct. In 1698, his firſt comedy, called "Love and a Bottle," appeared on the ſtage; and for its ſprightly dialogue and buſy ſcenes was well received by the audience, though Wilks had no part in it. It may not be amiſs to remember, that the year after Mrs. Oldfield was, partly upon his judgement and recommendation, admitted on the theatre; ſhe being then ſixteen years of age. Memoirs of Mrs. Oldfield, p. 55.

In 1700, he brought his "Conſtant Couple, or, Trip "to the Jubilee," upon the ſtage, it being then the Jubilee year at Rome, when Popiſh zealots of all countries made their trip thither, to buy pardons and trinkets for the convenience of their ſouls and bodies. In the character of Sir Harry Wildair, our author drew ſo gay and airy a figure, ſo ſuited to Wilks's talents, and ſo animated by his geſture and vivacity of ſpirit, that the player gained almoſt

almoſt as much reputation as the poet. Towards the end of this year, we meet with him in Holland, probably upon his military duty: from whence he has given a very facetious deſcription of thoſe places and people, in two of his letters dated from the Brill and from Leyden. And in a third, dated from the Hague, he very humorouſly relates how merry he was there, at a treat made by the earl of Weſtmorland; while not only himſelf, but king William, and others of his ſubjects, were detained there by a violent ſtorm. There is alſo among his poems, an ingenious copy of verſes to his miſtreſs upon the ſame ſubject; which miſtreſs is ſuppoſed to have been Mrs. Oldfield: for that Lady was often heard to ſpeak afterwards of the many agreeable hours ſhe had ſpent in captain Farquhar's company. In 1701, he was a ſpectator, if not a mourner, at Dryden's funeral: but the deſcription, he has given of it in one of his letters, is not much calculated to inſpire ſorrow.

Memoirs of Mrs. Oldfield, p. 50.

Encouraged by the prodigious ſucceſs of his laſt play, he made a continuation of it, 1701, in his comedy called, "Sir Harry Wildair, or, The Sequel of the Trip to the "Jubilee:" in which Mrs. Oldfield received as much reputation, and was as greatly admired in her part, as Wilks was in his. In 1702, he publiſhed his "Miſcellanies, or, "Collection of Poems, Letters, and Eſſays," which contain a variety of humorous and pleaſant ſallies of fancy. It is ſaid, that ſome of the letters were publiſhed from copies, returned him at his requeſt by Mrs. Oldfield. There is at the end of them an Eſſay, which is called, "A Diſ-"courſe upon Comedy, in reference to the Engliſh Stage." There is one among the Letters, which he calls, "The "Picture," containing a deſcription and character of himſelf, which begins thus: "My outſide is neither bet-"ter nor worſe, than my Creator made it; and the piece "being drawn by ſo great an artiſt, 'twere preſumption to "ſay there were many ſtrokes amiſs. I have a body "qualified to anſwer all the ends of its creation, and that's "ſufficient. As to the mind, which in moſt men wears "as many changes as their body, ſo in me 'tis generally "dreſſed like my perſon, in black. In ſhort, my conſti-"tution is very ſplenetic and very amorous, both which "I endeavour to hide, leſt the former ſhould offend "others, and the latter incommode myſelf: and my rea-"ſon is ſo vigilant in reſtraining theſe two failings, that "I am taken for an eaſy-natured man by my own ſex,

"and

" and an ill-natured clown by yours.—I have very little " eſtate, but what lies under the circumference of my hat; " and ſhould I by misfortune come to loſe my head, I " ſhould not be worth a groat. But I ought to thank " providence, that I can by three hours ſtudy live one " and twenty, with ſatisfaction to myſelf; and contribute " to the maintenance of more families, than ſome, who " have thouſands a year." This, though not all, is enough for a ſpecimen.

In 1703, came out another diverting comedy of his, called "The Inconſtant, or, The Way to win him:" but now plain Engliſh productions, with nothing but good ſenſe, natural humour, and wit to recommend them, began to give way to Italian and French operas; thoſe airy entertainments of dancing and ſinging, which conveyed no inſtruction, awakened no generous paſſion, nor filled the breaſt with any thing great and manly: and therefore this comedy was received more coldly than the former, though not at all inferior to them in merit. Farquhar was married this year, and, as was as firſt reported, to a great fortune; which indeed he expected, but was miſerably diſappointed. The lady had fallen in love with him, and ſo violent was her paſſion, that ſhe reſolved to have him at any rate: and as ſhe knew he was too much diſſipated in life to fall in love, or to think of matrimony, unleſs advantage was annexed to it, ſhe firſt cauſed a report to be ſpread of her being a great fortune, and then had him given to underſtand, that ſhe was in love with him. He married her: and what is pretty extraordinary, though he found himſelf deceived, his circumſtances embarraſſed, and his family increaſing, he never once upbraided her for the cheat, but behaved to her with all the delicacy and tenderneſs of an indulgent huſband.

Very early in 1704, a farce called, "The Stage-Coach," in the compoſition of which he was jointly concerned with another, made its firſt appearance, and was well received. His next comedy, named "The Twin-Rivals," was played in 1705. In 1706, was acted his comedy, called "The "Recruiting Officer." He dedicated it "to all friends "round the Wrekin," a noted hill near Shrewſbury, where he had been to recruit for his company; and where, from his obſervations on country life, the manner that ſerjeants inveigle clowns to inliſt, and the behaviour of the officers towards the milk-maids and country-wenches, whom they ſeldom fail of debauching, he collected matter

ſufficient to build a comedy upon: in which he was ſo ſucceſsful, that even now that comedy fails not to bring full houſes. His laſt comedy, was "The Beaux's Stra-"tagem," of which he did not live to enjoy the full ſucceſs. He was unhappily oppreſſed with ſome debts: and this obliged him to make application to a certain courtier, who had formerly given him many profeſſions of his friendſhip. His pretended patron adviſed him to convert his commiſſion into the money he wanted, and pledged his honour, that in a ſhort time he would provide him another. This circumſtance appearing favourable, and unable to bear the thoughts of want, he ſold his commiſſion: but when he renewed his application, and repreſented his diſtreſſed ſituation, his noble patron had forgot his promiſe, or rather, perhaps, had never the leaſt intention to fulfil it. This diſtracting diſappointment ſo preyed upon our author, that it carried him off this worldly theatre, while his laſt play was acting in the height of its ſucceſs at that of Drury-lane. His death happened in April, 1707, before he was thirty years of age. His friend, Wilks, was very kind to his two daughters; and propoſed to his brother managers, who readily came into it, to give each of them a benefit, to put them out to mantua-makers.

The author of "The Muſes Mercury, or, Monthly Miſ-"cellany," for May, 1707, has the following paſſage: "All that love comedy will be ſorry to hear of the death "of Mr. Farquhar, whoſe two laſt plays had ſomething "in them truly humorous and diverting. It is true, the "critics will not allow any part of them to be regular; "but Mr. Farquhar had a genius for comedy, of which "one may ſay, that it was rather above rules than be-"low them. His conduct, though not artful, was ſur-"prizing; his characters, though not great, were juſt; "his humour, though low, diverting; his dialogue, "though looſe and incorrect, gay and agreeable; and his "wit, though not ſuperabundant, pleaſant. In ſhort, his "plays have upon the whole a certain air of novelty and "mirth every time they are repreſented; and ſuch as "love to laugh at the theatre will probably miſs him "more than they now imagine." He ſeems to have been a man of genius, rather ſprightly than great, flowery than ſolid. His comedies are diverting, becauſe his characters are natural, and ſuch as we frequently meet with; but he has uſed no art in drawing them, nor does there

appear any force of thinking, or deep penetration into nature, in any of his performances; but rather a ſuperficial view, pleaſant enough to the eye, though capable of leaving no great impreſſion on the mind: and it is certainly true, that his comedies, in general, owe their ſucceſs full as much to the player, as to any thing intrinſically excellent in themſelves.

However, if the ſale of books be any proof of their merit, there is reaſon enough to think well of Mr. Farquhar; for the eighth edition of his "Works, containing all his "Poems, Letters, Eſſays, and Comedies, publiſhed in his "life-time," was printed in 2 vols. 12mo. in 1742.

FASTOLFF (JOHN), knight and knight-banneret, a valiant and renowned general, and nobleman in France, during our conqueſts in that kingdom; knight of the garter; and in all reſpects a moſt extraordinary perſon; was deſcended of an ancient and famous family in Norfolk, and is ſuppoſed to have been born at Yarmouth in that county about 1377. There is no doubt, but a man of his accompliſhments muſt have been carefully educated, though we do not find any account of it. His father, John Faſtolff, eſq. dying before he was of age, he became ward to ſome great nobleman: and it is ſaid, that he was trained up, according to the cuſtom of thoſe times, in the Norfolk family. About 1401, Thomas of Lancaſter, afterwards duke of Clarence, and ſecond ſon of Henry IV, was ſent lord lieutenant into Ireland; and our Faſtolff probably attended him: for it is affirmed, that he was with him in 1405, and 1406. It is almoſt certain too, that Faſtolff was with him in 1408, becauſe at the end of that year he was married in that kingdom to a rich young widow of quality. Soon after, receiving ſome conſiderable poſts of truſt under the Engliſh Regency in France, he betook himſelf to reſide in that kingdom. Here he paſſed through ſeveral offices of the higheſt importance, diſtinguiſhed himſelf moſt illuſtriouſly in all the arts of peace, and was ſucceſſively crowned with titles and honours.

He did not make his final return to England till 1440; and, loaden with the laurels he had gathered in France, he now laboured to raiſe a new plantation of them in his own country. At home he ſhone as bright in virtue, as he had in valour abroad; and became no leſs amiable in his private, than he had been admirable in his public character. All we meet with in his receſs is elegant, hoſpita-

ble, generous, whether we conſider the places of his abode, or thoſe places and foundations on which he ſhowered his bounty. He was a benefactor to both the univerſities, bequeathing a conſiderable legacy to Cambridge, for building the ſchools of Philoſophy and Civil Law; and at Oxford, he was ſo bountiful to Magdalen-college, through the affection he had for his friend Wainfleet, the founder, that his name is there commemorated in an anniverſary ſpeech. It would carry us too far, if we ſhould enumerate the many inſtances of his munificence: ſuffice it to ſay, that no retirement could obſcure his reputation, no infirmities weaken him in the exerciſe of his generous ſpirit, to the laſt. He died in 1459, upwards of fourſcore years of age, as we learn from his noted contemporary, William Caxton, our firſt printer, who ſays, in the preface to Cicero's "Tract of Old Age," which he printed in Engliſh in 1481, that "it was tranſlated, and thyſtoryes openly "declared, by the ordenaunce and deſyre of the noble "auncyent Knyght, Syr Johan Faſtolff, of the Countee "of Norfolk, banneret, lyvyng the age of fourſcore "yere; exercyſing the warrys in the Royame of Fraunce "and other countrees, for the diffence and unyverſal wel-"fare of both Royames of England and Fraunce; by "fourty years endurying the fayte of armes hauntyng, "and in admynyſtryng juſtice and polytique governaunce, "under thre Kynges; that is, to wete, Henry the fourth, "Henry the fyfthe, Henry the ſyxthe; and was Governour "of the Duchye of Angeou, and the Countee of Mayne; "Capytayne of many Townys, Caſtellys, and Fortreſſys, "in the ſaid Royame of Fraunce; having the charge "and ſaufgarde of them dyverſe yeres; ocupyenge and "rewlynge thre hondred ſpeeres, and the bowes ac-"cuſtomed thenne; and yeldyng good acompt of the for-"ſaid Townes, Caſtellys, and Fortreſſys, to the ſeyd "Kynges," &c.

Shakſpeare has been extremely blamed by ſome writers, for perverting, they ſay, with an unaccountable licence, the character of this great and good man, under his Sir John Falſtaff; while others will not allow, that he had any view of drawing Sir John Falſtaff from any part of Sir John Faſtolff's character. Theſe latter urge, as arguments in their behalf, the difference of names, a difference in their ages, and, above all, that Falſtaff's character was written and acted originally under the name of Sir John Oldcaſtle. Without doubt, nothing can be more dif-

ferent

ferent than the characters. The poet's Falſtaff is an old, humorous, vapouring, cowardly, lewd, lying, drunken debauchee; while our Faſtolff was a young and grave, diſcreet and valiant, chaſte and ſober, commander abroad, and eminent for every act of virtue and goodneſs at home. And hence it is, that offence has been taken at Shakſpeare, although, according to the ſtrictneſs of the letter, the name of Falſtaff is not to be found in hiſtory. "The "comedian," ſays one author, "is not excuſable by ſome "alteration of his name, ſeeing the vicinity of ſounds in- "trench on the memory of that worthy knight; and "few do heed the inconſiderable difference in ſpelling "their names." Then in regard to the ſubſtitution of one perſon for the other, he ſays elſewhere; "Stage "poets have themſelves been very bold with, and others "been very merry at, the memory of Sir John Old- "caſtle, whom they have fancied a boon-companion, a "jovial royſter, and yet a coward to boot; contrary to "the credit of all cronicles, owning him a martial man "of merit. The beſt is, Sir John Falſtaff hath relieved "the memory of Sir John Oldcaſtle, and of late is ſub- "ſtituted buffoon in his place. But it matters as little, "what petulant poets, as what malicious Papiſts, have "written againſt him." It muſt be remembered, that Sir John Oldcaſtle was an early and eminent inſtrument of, and ſufferer for, the Reformation; and that the offence, conceived againſt Shakſpeare for his freedom with ſo ſacred a name, obliged him to change it for Falſtaff. He tells us himſelf of the change, in the Epilogue to the ſecond part of Henry IV. "If," ſays he, "you be not too much "cloyed with fat meat, our humble author will continue "the ſtory with Sir John in it, and make you merry with "fair Catherine of France; where, for any thing I know, "Falſtaff ſhall die of a ſweat, unleſs already he be killed "with your hard opinions; for Oldcaſtle died a martyr, "and this is not the man."

Fuller's Worthies of England, in Norfolk.

Church Hiſt. Cent. xv. an. 1414.

But to proceed. In another place, the above cited author has theſe words of Sir John Faſtolff: "To avouch "him by many arguments valiant, is to maintain that "the ſun is bright; though ſince, the ſtage hath been "over bold with his memory, making him a thraſonical "puff and emblem of mock-valour. True it is, that "Sir John Oldcaſtle was the make-ſport in all plays for "a coward. It is eaſily known, out of what purſe this "black penny came: the Papiſts railing on him for a

" heretic, therefore he muſt be alſo a coward; though,
" indeed, a man of arms every inch of him, and as valiant
" as any in his age. Now, as I am glad that Sir John
" Oldcaſtle is put out, ſo I am ſorry that Sir John Faſ-
Fuller's Worthies, ibid. " tolff is put in to relieve his memory in this baſe ſervice
" to be the anvil for every dull wit to ſtrike upon."
Rowe, in his life of Shakſpeare, goes along with the opinion of thinking him to blame, in this his ſecond choice of perſonating our knight, " being a name of diſ-
Anſtis, in Memoirs of Sir John Faſtolff, in the Order of the Garter, p. 131. " tinguiſhed merit in the wars of France," &c. and a later author ſtill has ſaid, that " as of old the reputation of
" Socrates was in his life-time ſullied by Ariſtophanes, in
" perſonating him on the ſtage, ſo the memory of our
" hero," meaning Faſtolff, " had in this laſt age met
" with the ſame hard fate by interludes in plays."

Suppl. to Swift, and Anecdotes of Bowyer, by Nichols. FAULKNER (GEORGE), a worthy printer of no mean celebrity, is rather recorded in this work for the goodneſs of his heart, than from his excellence as an author. It is, however, no ſmall degree of praiſe to ſay of him, that he was the firſt man who carried his profeſſion to a high degree of credit in Ireland. He was the confidential printer of Dean Swift; and enjoyed the friendſhip and patronage of the Earl of Cheſterfield, whoſe ironical Letters to Faulkner, comparing him to Atticus, are perhaps the fineſt parts of his writings. He ſettled at Dublin as a printer and bookſeller ſoon after the year 1726 (in which year we find him in London under the tuition of the celebrated Bowyer); and raiſed there a very comfortable fortune by his well-known " Journal," and other
Suppl. to Swift, ſmall 8vo. vol. II. p. 148. laudable undertakings. In 1735, he was ordered into cuſtody by the houſe of commons in Ireland for publiſhing, " A Propoſal for the better Regulation and Improve-
" ment of Quadrille;" an ingenious treatiſe by Biſhop Hort; which produced from Swift " The Legion Club." Having had the misfortune to break his leg, he was ſhamefully introduced by Foote, who ſpared nobody, in the character of " Peter Paragraph," in " The Orators, 1762." He commenced a ſuit againſt the mimic; and had the honour of Lord Townſhend's interference to arbitrate the difference. He died an alderman of Dublin, Aug. 28, 1775. His ſtyle and manner were finely ridiculed in " An Epiſtle to Gorges Edmund Howard, Eſq. with
" Notes, explanatory, critical, and hiſtorical, by George
" Faulkner, Eſq. and Alderman," re-printed in Dilly's " Repoſitory," vol. IV. p. 175. But a fairer ſpecimen

of

of his real talents at epiſtle-writing may be ſeen in the "Anecdotes of Mr. Bowyer," or in the ſecond volume of the "Supplement to Swift;" whence it appears that, if vanity was a prominent feature in his character, his gratitude was no leſs conſpicuous. P. 465. P. 233.

FAVORINUS, an ancient philoſopher and orator, was born at Arles in Gaul, flouriſhed under the emperor Adrian, and taught at both Athens and Rome with high reputation. Adrian had no kindneſs for him; for, it ſeems, ſuch was the nature and temper of this emperor, that, not content with being the firſt in dignity and power, he would needs be the firſt in every thing elſe. This pedantic affectation led him, as Spartian relates, to deride, to contemn, to trample upon the profeſſors of all arts and ſciences, whom he took a pleaſure in contradicting upon all occaſions, right or wrong. Thus one day he reproved Favorinus, with an air of great ſuperiority, for uſing a certain word; which however was a good word, and frequently uſed by the beſt authors. Favorinus ſubmitted patiently to the emperor, without making any reply, though he knew himſelf to be perfectly right: which when his friends objected to, "ſhall not I eaſily ſuffer him," ſays he, "to be the moſt learned of all men, who has thirty "legions at his command?"

This philoſopher is ſaid to have wondered at three things: firſt, that being a Gaul he ſhould ſpeak Greek ſo well; ſecondly, that being an eunuch he ſhould be accuſed of adultery; and thirdly, that being envied and hated by the emperor he ſhould be permitted to live. Many works are attributed to him; among the reſt, a Greek work of "Miſ-"cellaneous Hiſtory," often quoted by Diogenes Laertius.

FAWKES (FRANCIS), an ingenious poet, and native of Yorkſhire, was born about 1721, and had his ſchool-education at Leeds. He was thence tranſplanted to Jeſus-college, Cambridge, where he took both the degrees in arts. Entering early into orders, he ſettled firſt at Bromham in Yorkſhire, near the elegant ſeat of that name; which he celebated in verſe, 1745, in a 4to pamphlet, anonymous. His firſt poetical publications were Gawen Douglas's "Deſcriptions of May and Winter "modernized." Removing afterwards to Croydon in Surrey, he recommended himſelf to archbp. Herring, then reſident there for his health; to whom, beſides other Anecdotes of Bowyer, by Nichols, p. 398.

pieces, he addreſſed an Ode upon his recovery in 1754. In 1755, the archbiſhop collated him to the vicarage of Orpington with St. Mary Cray, in Kent; and Mr. Fawkes, in 1757, lamented his patron's death in a pathetic elegy. He publiſhed a volume of Poems by ſubſcription, 1761, in 8vo; and ſeveral poems afterward. But his great ſtrength is ſuppoſed to have lain in tranſlation; as his Anacreon, Sappho, Bion, Moſchus, and Muſæus, publiſhed 1760, in 12mo, ſhew. He publiſhed alſo the "Idylliums of Theocritus," in an Engliſh verſion, 1767, in 8vo. His name is ſet to a "Family-Bible, with notes, 1761," 4to: but this to repair his finances (for he was no œconomiſt) with the bookſellers. April 1774, he exchanged his vicarage for the rectory of Hayes; and died Auguſt 26, 1777. His "Argonautics of Apollonius Rhodius" were publiſhed in 1780.

FAYETTE (MARIE MAGDELEINE, counteſs of), a French lady, the daughter of a governor of Havre de Grace, but more diſtinguiſhed by her wit and her literary productions than by her family. She was married to the count de Fayette in 1655, and died in 1693. She cultivated letters and the fine arts; and her Hotel was the rendezvous of all who were moſt diſtinguiſhed for them. The duke de la Rochefoucault, Huetius, Menage, La Fontaine, Segrais, were thoſe ſhe ſaw the oftenеſt. The laſt, when obliged to quit the houſe of Mad. de Montpenſier, found an honourable retreat with her. The author of "The Memoirs of Mad. de Maintenon" hath not ſpoken favourably of this lady, nor repreſented her ſuch a one, as from her connections we ſhould ſuppoſe her to be; but Mad. de Sevigne, who had better opportunities of knowing her, and is more to be relied on than the author of the Memoirs, hath painted her very differently. As this lady ſays, in a letter to her daughter, "Mad. la Fayette "is a very amiable and a very eſtimable woman; and "whom you will love when you ſhall have time to be with "her, and to enjoy the benefit of her ſenſe and wit; the "better you know her, the more you will like her."

The principal works of this lady are, 1. "Zaide," a romance, often printed, and read by perſons who never read romances. 2. "La Princeſſe de Cleves," a romance alſo, and which Fontenelle is ſaid to have given four readings to. M. Fayette was ſo regardleſs of fame, that ſhe publiſhed theſe works, under the name of Segrais, who, however,

however, is ſuppoſed to have been no farther concerned, than in aiding a little in the deſign of them. 3. "La "Princeſſe de Montpenſier," another romance. Voltaire ſays, that the romances of Fayette were the firſt which exhibited the manners of people of faſhion in a graceful, eaſy, natural way; all before having been pompous, bombaſt, and ſwelling every thing beyond nature and life. 4. "Memoires de la Cour de France pour les annees "1688 & 1689." This work is written with addreſs and ſpirit, and abounds with ſtriking pictures and curious anecdotes. 5. "Hiſtoire d'Henriette d'Angleterre." 6. "Divers portraits de quelques perſonnes de la Cour." All theſe works are yet in credit; and ſhe drew up alſo other memoirs of the hiſtory of her times, which were lent to every body, and loſt, by her ſon the abbé de la Fayette.

FEATLY (DANIEL), alias Fairclough, an Engliſh divine, the ſon of John Featly, ſometime cook to the preſident of Magdalen-college, Oxford, was born at Charlton in that county, March 1582. He was educated in the grammar-ſchool joining to Magdalen-college, admitted ſcholar of Corpus Chriſti in 1594, and probationer-fellow in 1602, being then bachelor of arts. He became a ſevere ſtudent in divinity: he read fathers, councils, and ſchoolmen, and was deeply learned in every thing relating to them. His admirable way of preaching, his ſkill in diſputation, and his other rare accompliſhments, diſtinguiſhed him ſo much, that Sir Thomas Edmunds, being diſpatched by king James to be leger-embaſſador in France, made choice of Featly for his chaplain. He lived three years there, and did great honour to the Engliſh nation, and the Proteſtant religion, by diſputing ſucceſsfully againſt the moſt learned Papiſts; inſomuch, that his antagoniſts could not forbear giving him the titles of *acutiſſimus* and *acerrimus*. Athen. Oxon. vol. xi.

Upon his return to England, he repaired to his college, took a bachelor of divinity's degree in 1613, and ſoon after became rector of Northill in Cornwall. But before he was ſettled there, he was called to be chaplain to Abbot archbp. of Canterbury; and by him was preferred ſoon after to the rectory of Lambeth in Surrey. In 1617, he proceeded in divinity, and puzzled Prideaux the king's profeſſor ſo much with his arguments, that a quarrel commenced thereupon, which the archbiſhop himſelf was forced

to compoſe. The archbp. of Spalato, Antony de Dominis, being alſo preſent at the diſputation, was ſo mightily taken with our author's manner, that he immediately gave him a brother's place in the Savoy-hoſpital, of which he was then maſter. About that time archbp. Abbot gave him the rectory of All-Hallows, Breadſtreet, in London; which ſoon after he changed for the rectory of Acton, in Middleſex; and at length became the third and laſt provoſt of Chelſea-college.

In 1625, being then married, he retired from the ſervice of his grace of Canterbury to Kennington near Lambeth, where his wife had a houſe. In 1626, he publiſhed his "Ancilla Pietatis," or, "The Handmaid to Private Devotion:" of which eight editions were printed off before 1676. With this was afterwards printed, "The Practice of Extraordinary Devotion:" and Wood relates, that "in one of theſe two he makes the ſtory of St. George, "the tutelar ſent of England, a mere figment, for which "he was forced to cry *peccavi*, and to fall upon his knees "before Laud archbp. of Canterbury." From 1626, to the beginning of the civil war, he was chiefly employed in writing books, and in diſputing againſt perſons of a different way of thinking in matters of religion.

In 1642, after the king had encountered the parliament-army at Brentford, ſome of the ſoldiers took up their quarters at Acton. There they made ſearch for our author Featly, whom they took to be a Papiſt, at leaſt to have, as is ſaid, a Pope in his belly: but not finding him, they did him vaſt damage in deſtroying his houſe, ſtables, granaries, barns, &c. They ſought him afterwards at Lambeth, in order to put him to death; but he happily eſcaped upon timely notice. In 1643, he was appointed a member of the Aſſembly of Divines, and was afterwards a witneſs againſt archbp. Laud. He had diſcovered more Calviniſm than he was ever ſuppoſed to have; but Heylin has ſaid, that he was always a Calviniſt in his heart, though he never ſhewed it openly till then. He was, however, a great oppoſer of the Covenant, and wrote a letter to archbp. Uſher, then at Oxford, containing his reaſons: which letter being intercepted, and carried firſt to the cloſe committee, and then to the houſe of commons, he was judged to be a ſpy and betrayer of the parliament's cauſe. He was ſeized on, and committed priſoner to lord Petre's houſe in Alderſgate-ſtreet, 1643, his rectories being taken from him; and in this priſon he continued till March, 1644.

Being

Being dropſical, he was reduced to a low and weak ſtate; upon which he was removed for his health's ſake to Chelſea-college, of which he was then provoſt; where ſpending a ſhort time in devout exerciſes, he died in April, 1645. "He was eſteemed," ſays Wood, "by the gene-"rality to be one of the moſt reſolute and victorious "champions of the reformed Proteſtant religion in his "time, a moſt ſmart ſcourge of the church of Rome, a "compendium of the learned tongues, and of all the "liberal arts and ſciences; and though of ſmall ſtature, "yet he had a great ſoul, and learning of all kinds com-"pacted in him."

He was the author of near forty different works, chiefly of the polemic kind, and therefore of little uſe now, ſince the occaſions of them are forgotten. He alſo publiſhed, in 1629, king James's "Cygnea Cantio;" in which may be ſeen, a ſcholaſtic duel between that king and our author.

FECKENHAM (JOHN DE), ſo called, becauſe he was born of poor parents in a cottage, near the foreſt of Feckenham in Worceſterſhire, his right name being Howman, was the laſt abbot of Weſtminſter. Diſcovering in his youth very good parts, and a ſtrong propenſity to learning, the prieſt of the pariſh took him under his care, inſtructed him ſome years, and then got him admitted into Eveſham monaſtery. At eighteen, he was ſent by his abbot to Glouceſter-college, in Oxford; from whence, when he had ſufficiently improved himſelf in academical learning, he was recalled to his abbey; which being diſſolved in 1535, he had a yearly penſion of an hundred florins allowed him for his life. Upon this, he returned to Glouceſter-college, where he purſued his ſtudies ſome years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell biſhop of Worceſter. That prelate reſigning his ſee in 1543, he became chaplain to Bonner biſhop of London; but Bonner being deprived of his biſhopric, in 1549, by the Reformers, Feckenham was committed to the Tower of London, becauſe, as ſome ſay, he refuſed to adminiſter the Sacraments after the Proteſtant manner. Soon after, he was taken from thence, to diſpute on the chief points controverted between the Proteſtants and Papiſts; and he diſputed ſeveral times in public before, and with, ſome great perſonages. Athen. Oxon. vol. i.

He was afterwards remanded to the Tower, where he continued till queen Mary's acceſſion to the crown, in 1553;

1553: but was then releaſed, and made chaplain to the queen. He became alſo again chaplain to Bonner, prebendary of St. Paul's; then dean of St. Paul's; then rector of Finchley in Middleſex, which he held only a few months; and then rector of Greenford in the ſaid county. In 1554, he was one of the diſputants at Oxford againſt Cranmer, Ridley, and Latimer, before they ſuffered martyrdom; but he ſaid very little againſt them. During Mary's reign, he was conſtantly employed in doing good offices to the afflicted Proteſtants from the higheſt to the loweſt. Francis Ruſſel earl of Bedford, Ambroſe and Robert Dudley, afterwards earls of Warwick and Leiceſter, were benefited by his kindneſs: as was alſo Sir John Cheke. Nay, he interceded with queen Mary for the lady Elizabeth's enlargement out of priſon, and that ſo earneſtly, that the queen was actually diſpleaſed with him for ſome time. May, 1556, he was complimented by the univerſity of Oxford with the degree of doctor in divinity; being then in univerſal eſteem for his learning, piety, charity, moderation, humility, and other virtues. The September following, he was made abbot of Weſtminſter, which was then reſtored by queen Mary; and fourteen Benedictine monks placed there under his government, with epiſcopal power.

Upon the death of Mary, in 1558, her ſucceſſor Elizabeth, not unmindful of her obligations to Feckenham, ſent for him before her coronation, to conſult and reward him; and, as it is ſaid, offered him the archbiſhopric of Canterbury, provided he would conform to the laws; but he refuſed. He appeared in her firſt parliament, taking the loweſt place on the biſhop's form; and was the laſt mitred abbot that ſat in the houſe of peers. During his attendance there, he ſpoke and proteſted againſt every thing tending towards the Reformation; and the ſtrong oppoſition, which he could not be reſtrained from making, occaſioned his commitment to the Tower in 1560. He continued there till 1563, when he was taken from thence, and committed to the cuſtody of Horne biſhop of Winchеſter: but theſe two, having written againſt each other about the oath of ſupremacy, could not agree to live together; ſo that Feckenham was remanded to the Tower in 1564. Afterwards he was removed to the Marſhalſea, and then to a private houſe in Holbourn. In 1571, he attended Dr. John Storie before his execution. In 1578, we find him in free cuſtody, with Cox biſhop of Ely,

whom the queen had put upon uſing his endeavours with Feckenham, that he would acknowledge her ſupremacy and come over to the church: and he was at length induced to do the former, though he could never be brought to a thorough conformity. Soon after, the reſtleſs ſpirit of ſome Roman catholics, and their frequent attempts upon the queen's life, obliged her to impriſon the moſt conſiderable among them; upon which our author was ſent to Wiſbich-caſtle in the iſle of Ely, where he continued a priſoner to the time of his death, which happened in 1585. As to his character, Camden calls him, "a "learned and good man, that lived long, did a great deal "of good to the poor, and always ſolicited the minds of "his adverſaries to benevolence." Fuller ſtyles him, "a man cruel to none; courteous and charitable to all "who needed his help or liberality." Burnet ſays, he was "a charitable and generous man, who lived in great "eſteem in England:" and Dart concluds his account of him in theſe words; "though I cannot go ſo far as Reyner, "to call him a martyr; yet I cannot gather, but that he "was a good, mild, modeſt, charitable man, and a devout "chriſtian."

Annals of Q. Elizabeth.

Worthies in Weſtminſter, p. 240.

Hiſt. of Reform. P. II. p. 397.

Weſtmonaſterium, vol. ii.

Wood has given us the following catalogue of his works: 1. "A Conference Dialogue-wiſe held between "the Lady Jane Dudley, and Mr. John Feckenham, four "days before her death, touching her faith and belief of "the Sacrament and her religion, 1554." April, 1554, he was ſent by the queen to this lady to commune with her, and to reduce her from the doctrine of Chriſt to queen Mary's religion, as Fox expreſſes it. The ſubſtance of this conference may be ſeen alſo in Fox's "Acts and Monuments of Martyrs." 2. "Speech in the Houſe of "Lord, 1553." 3. "Two Homilies on the firſt, ſecond, "and third articles of the Creed." 4. "Oratio Funebris "in exequiis Duciſſæ Parmæ," &c. that is, "A Funeral "Oration on the death of the ducheſs of Parma, daughter "of Charles V. and governeſs of the Netherlands." 5. "Sermon at the Exequy of Joan Queen of Spain, 1555." 6. "The declaration of ſuch ſcruples and ſtaies of con-"ſcience, touching the Oath of Supremacy, delivered by "writing to Dr. Horne biſhop of Wincheſter, 1566." 7. "Objections or Aſſertions made againſt Mr. John "Gough's Sermon, preached in the Tower of London, "Jan. 15, 1570." 8. "Caveat Emptor:" which ſeems to have been a caution againſt buying abbey lands. He had

Vol. iv. edit. 1634.

Stevens's addit. vols. to the Monaſticon, edit. 1722. vol. i. p. 290.

had alſo written, "Commentaries on the Pſalms," and a "Treatiſe on the Euchariſt," which were loſt among other things. Thus far Wood: but another author mentions, q. "A Sermon on the Funeral of Queen Mary, on "Eccleſiaſtes, iv. 2."

Bayle's Dict.

FEITHIUS (EVERARD), a learned German, was born at Elburg in Guelderland. He ſtudied philoſophy for ſome time, and afterwards applied himſelf entirely to polite literature, in which he made a conſiderable progreſs. He was quite a maſter of the Greek tongue, and even of the Hebrew: of which the profeſſors of the Proteſtant univerſity of Bern gave him a large teſtimonial. Being returned to his own country, from which he had been long abſent, he was under great conſternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to ſettle in France, where he taught the Greek tongue, and was honoured with the friendſhip of Caſaubon, of meſſieurs Du Puy, and of the preſident Thuaſinus. When he was walking one day at Rochelle attended by a ſervant, he was deſired to enter into the houſe of a citizen; and after that day, it could never be diſcovered what became of him, notwithſtanding all the ſtricteſt enquiries of the magiſtrates. He was but young at the time of this moſt myſterious diſappearing, "which," ſays Bayle, "is to be "lamented: for if he had lived to grow old, he would "have wonderfully explained moſt of the ſubjects relating "to polite letters." This judgement is grounded upon his manuſcript works, one of which was publiſhed at Leyden in 1677, by Henry Bruman, principal of the college at Swol, and the author's grand-nephew, entituled, "Antiquitatum Homericarum libri quatuor," 12mo. It is very learned, and abounds with curious and inſtructive obſervations. There are other works of his in being, as, "De Athenienſium Republica, De Antiquitatibus Attici," &c. which the editor promiſed to collect and publiſh; but we do not know that it was done.

Ibid.

FELIBIEN (ANDREW), counſellor and hiſtoriographer to the king of France, was born at Chartres, in 1619. He finiſhed his firſt ſtudies there at the age of fourteen, and then was ſent to Paris to improve himſelf in the ſciences, and in the management of affairs: but his inclination ſoon made him devote himſelf entirely to the

Muſes, and he gained a great reputation by his knowledge in the fine arts. The marquis de Fontenay-Mareuil, being choſen for the ſecond time embaſſador extraordinary to the court of Rome in 1647, Felibien was made ſecretary to the embaſſy, and perfectly anſwered the hopes which that miniſter had conceived of him. During his ſtay at Rome, his fondneſs for the liberal arts made him ſpend all the time he could ſpare in viſiting thoſe who excelled in them; and eſpecially the celebrated Pouſſin, by whoſe converſations he learned to underſtand all that is moſt beautiful in ſtatues and pictures: and it was according to the exalted notions he then formed to himſelf of the excellence and perfection of painting, that he wrote ſince thoſe valuable works, which eſtabliſhed his reputation.

On his return from Italy, he went to Chartres; and, as he deſigned to ſettle himſelf, he married a lady of conſiderable family. His friends introduced him afterwards to Fouquet, who would have done ſomething for him, had he not ſoon after loſt the king's favour: but Colbert, who loved the arts and ſciences, did not ſuffer him to be uſeleſs. After he had deſired him to make ſome draughts for his majeſty, in order to engage him to complete the works he had begun, he procured him a commiſſion of hiſtoriographer to the king, ſuperintendant of his buildings, and of the arts and manufactures in France: this commiſſion was delivered to him March 10, 1666. The royal academy of Architecture having been eſtabliſhed in 1671, he was made ſecretary to it. The king made him afterwards keeper of his cabinet of antiques, and gave him an apartment in the palace of Brion. He was alſo one of the firſt members of the academy of Inſcriptions and Medals. He became afterwards deputy comptroller general of the bridges and dykes of the kingdom. He died June 11, 1695, aged 76; and left five children.

His chief works are, 1. "Entretiens ſur les Vies et ſur "les Ouvrages des plus excellens Peintres anciens et mo-"dernes:" that is, "Dialogues concerning the Lives "and Works of the moſt excellent Painters, ancient and "modern." 2. "Les Principes de l'Architecture, de la "Sculpture, et de la Peinture, avec un Dictionaire des "termes propres de ces Arts:" that is, "The Principles "of Architecture, Sculpture, and Painting, with a Dic-"tionary of proper words relating to thoſe arts." 3. "De l'Origine de la Peinture, avec pluſieurs pieces de-

"tachées:"

" tachées:" that is, "Of the Origin of Painting, with " ſeveral other pieces." 4. " Several Deſcriptions, as that " of Verſailles, of ſeveral entertainments given by the king, " and of ſeveral pictures," collected into one vol. in 12mo. 5. " The Conferences of the Royal Academy of Painting," in one vol. 4to. 6. " The Deſcription of the Abbey de " la Trappe," in 12mo. He alſo left ſome tranſlations: viz. " An Account of what paſſed in Spain, when the " Count Duke of Olivares fell under the King's Dif- " pleaſure," tranſlated out of Italian; " The Caſtle of the " Soul," written by St. Tereſa, tranſlated from the Spaniſh; " The Life of Pope Pius V," tranſlated from the Italian.

In all that he has written, there appears a ſound judgement, an exquiſite taſte, a great clearneſs and politeneſs: but his " Dialogues upon the lives of the Painters" is the work which has done him the greateſt honour. It is elegant and profound; and the moſt excellent taſte is every where ſhewn throughout the whole. But he ſays too little in too many words, and is abſolutely without method. This is Voltaire's criticiſm upon him; who in- Siecle de Louis XIV. forms us alſo, that he was the firſt who gave Lewis XIV. the ſurname of GREAT, in the inſcriptions in the Hotel-de-Ville. It muſt be remembered alſo, that he was a man of great virtues, not ambitious, or greedy of wealth, but moderate in his deſires and contented. He was a man of probity, of honour, of piety. Though he was naturally grave and ſerious, and of a haſty, and ſomewhat ſevere temper, yet his converſation was always agreeable, and even merry, when there was occaſion for it. He was evermore an advocate for truth; and he uſed to encourage himſelf in it by this motto, which he cauſed to be engraved on his ſeal, " Bene facere, et vera dicere," that is, " To do good and ſpeak the truth." He lived in a conſtant practice of theſe two duties, which form the character of an honeſt man and a perfect chriſtian.

FELIX (MINUTIUS), a father of the primitive church, who flouriſhed in the third century, about the year 220. He was an African by birth, which we collect from his ſtyle, as well as from the uſe which he made of Tertullian's writings; and by profeſſion a lawyer, as we learn not only from Lactantius and Jerome, who have expreſsly aſſerted it, but alſo from himſelf. " Ad vindemiam feriæ Octav. ſect. ii. " judiciariam curam relaxaverant;" the vacation of the vintage-time had releaſed him, he ſays, from the buſineſs

of

of the bar: where we perceive, that he was not only a lawyer, but that he practiſed at the bar after he became a convert to Chriſtianity. He has written a very elegant dialogue in defence of the Chriſtian Religion, intituled "Octavius," from the name of his Chriſtian ſpeaker, who diſputes with Cæcilius, while himſelf ſuſtains the part of a moderator. Cæcilius opens the conference, and urges all the topics he could think of, in defence of Paganiſm and againſt Chriſtianity: Felix makes ſome obſervations upon what Cæcilius had advanced; after which, Octavius enters upon a particular refutation of the Pagan, and concludes with ſupporting and eſtabliſhing the Chriſtian religion: the reſult of all which is, that Cæcilius becomes a convert. The dialogue is ſprightly, elegant, and inſtructive; and ſhews us, as Lactantius ſays, what an admirable defender of the truth he would have been, had he applied himſelf entirely to the ſtudy of it. We will quote his words: "Minutius Felix non ignobilis inter cauſidicos loci "fuit. Hujus liber, cui Octavio titulus eſt, declarat, "quam idoneus veritatis aſſertor eſſe potuiſſet, ſi ſe totum "ad id ſtudium contuliſſet." We may obſerve by the way, that ſomething like this has been ſaid of Lactantius himſelf; and that, as elegant a writer as he is, he has been ranked by both ancient and moderns among the number of thoſe who have undertaken to defend Chriſtianity before they underſtood it. Lib. v. f. 1.

This dialogue of Felix paſſed a long time for the eighth book of Arnobius "Adverſus Gentes:" for being found with the other ſeven, in an ancient manuſcript of the Vatican, it was printed four times under his name, before any body ſuſpected its true author. At length Balduinus, a celebrated lawyer, cauſed it to be printed ſeparately at Heidelberg, in 1560, and prefixed to it a very learned diſſertation of his own, in which he detected the common error, and aſcertained the book to its genuine author: although Urſinus, whether he had not ſeen Balduinus's edition, or whether he envied him the honour of the diſcovery, printed it at Rome thirty years after, at the end of Arnobius's works again. However, it has ſince been conſidered, by the critics, as the work of Felix, and accordingly printed ſeparately from Arnobius: as it is in the beſt edition of it at Cambridge, by Dr. Davis, in 1712, to which the diſſertation of Balduin is prefixed.

Jerome tells us, that in his time another book, intituled, "De fato, vel contra Mathematicos," went about under De Script. c. lxviii.

the name of Minutius Felix; and that, though it was well written, yet from the diſſimilarity of its ſtyle with that of Octavius, he concluded it to be ſpurious.

FELL (Dr. JOHN), an eminently learned divine, was the ſon of Dr. Samuel Fell, dean of Chriſt-church in Oxford, and born at Longworth in Berkſhire, June 23, 1625. He was educated moſtly at the free-ſchool of Thame in Oxfordſhire; and in 1636, when he was only eleven years of age, admitted ſtudent of Chriſt-church in Oxford. Oct. 1640, he took the degree of bachelor of arts, and that of maſter, in June 1643; about which time he was in arms for Charles I. within the garriſon of Oxford, and afterwards became an enſign. In 1648, he was turned out of his place by the parliamentarian viſitors, being then in holy orders; and from that time till the Reſtoration of Charles II. lived in a retired and ſtudious condition, partly in the lodgings of the famous phyſician Willis, who was his brother-in-law, and partly in his own houſe over againſt Merton-college, wherein he and others kept up the devotions and diſcipline of the church of England. Athen. Oxon.

After the Reſtoration, he was made prebendary of Chicheſter, and canon of Chriſt-church, into which laſt he was inſtalled July, 1660; and Nov. following, dean, being then doctor of divinity, and chaplain in ordinary to the king. As ſoon as he was fixed, he earneſtly applied himſelf to purge the college of all remains of hypocriſy and nonſenſe, ſo prevalent in the late times of confuſion, and to improve it in all ſorts of learning as well as true religion. Nor was he more diligent in reſtoring its diſcipline, than in adorning it with magnificent buildings, towards which he contributed very great ſums. Amongſt other things, he built the ſtately tower over the principal gate of the college; into which, in 1683, he cauſed to be removed out of the ſteeple in the cathedral the bell called "Great Tom of Chriſt-church," ſaid to have been brought thither with the other bells from Oſeney-abbey. He took care to have it recaſt with additional metal, ſo that it is now by far the biggeſt bell in England. Round it is this inſcription: "Magnus Thomas Cuſius Oxonienſis, renatus "April viii. MDCLXXX. regnante Carolo Secundo, Decano Johanne Oxon. Epiſcopo, Subdecano Guſielmo "Jane S. S. Theol. Profeſſore, Theſaurario Henrico "Smith S. S. Theol. Profeſſore, cura & arte Chriſtopheri "Hodſon."

" Hodſon." Sixteen men are required to ring it; and it was firſt rung out on May 29, 1684. From that time to this, it has been tolled every night, as a ſignal to all ſcholars to repair to their reſpective colleges and halls; and ſo it uſed to be before its removal.

In 1666, 1667, 1668, and 1669, Fell was vice-chancellor of the univerſity: during which time he uſed every poſſible means to reſtore the diſcipline and credit of it; and ſuch was his indefatigable ſpirit, that he ſucceeded to a miracle. In 1675-6, he was advanced to the biſhopric of Oxford, with leave at the ſame time to hold his deanery of Chriſt-church in commendam, that he might continue his ſervices to his college and the univerſity: and he was no ſooner ſettled in his ſee, than he ſet about re-building the epiſcopal palace of Cuddeſden in Oxfordſhire. In a word, he devoted his whole ſubſtance to works of piety and charity. Among his other benefactions to his college, it muſt not be forgot, that the beſt rectories belonging to it were bought with his money: and as he had been ſo bountiful a patron to it while he lived, and a ſecond founder as it were, ſo he left to it at his death an eſtate, for ten or more exhibitions for ever. It is ſaid, that he brought his body to an ill habit, and waſted his ſpirits, by too much zeal for the public, and by forming too many noble deſigns; and that all theſe things, together with the unhappy turn of religion, which he dreaded under James II. contributed to ſhorten his life. Be this as it will, he died July 10, 1686, to the great loſs of learning, of the whole univerſity, and of the church of England: for he was, as Wood has obſerved of him, " the moſt zealous man of " his time for the church of England; a great encourager " and promoter of learning in the univerſity, and of all " public works belonging thereunto; of great reſolution " and exemplary charity; of ſtrict integrity; a learned " divine; and excellently ſkilled in the Latin and Greek " languages." Wood relates one ſingularity of him, which is, that he was not at all well-affected to the Royal Society; and that the noted Stubbs attacked that body, under his ſanction and encouragement. He was buried in Chriſt church cathedral; and over his tomb, which is a plain marble, is an elegant inſcription, compoſed by Aldrich, his ſucceſſor. He never was married.

It may eaſily be imagined, that ſo active and zealous a man as Fell had not much time to write books: yet we find him the author and editor of the following works.

1. "The Life of the moſt reverend, learned, and pious "Dr. Henry Hammond, who died April 25, 1660." 1660, re-printed afterwards with additions at the head of Hammond's works. 2. "Alcinoi in Platonicam Philoſophiam "Introductio, 1667." 3. "In laudem Muſices Carmen "Sapphicum." Deſigned probably for ſome of the public exerciſes in the univerſity, as it was ſet to muſic. 4. "Hiſtoria et Antiquitates Univerſitatis Oxonienſis, &c. "1674," 2 vols. fol. This hiſtory and antiquities of the univerſity of Oxford was written in Engliſh by Antony Wood, and tranſlated into Latin, at the charge of Fell, by Mr. Chriſtopher Waſe and Mr. Richard Peers, except what he did himſelf. He was alſo at the expence of printing it, with a good character on a good paper; but "taking "to himſelf," ſays Wood, "the liberty of putting in and "out ſeveral things according to his own judgement, and "thoſe that he employed being not careful enough to carry "the whole deſign in their head, it is deſired that the "author may not be accountable for any thing which "was inſerted by him, or be cenſured for any uſeleſs re-"petitions or omiſſions of his agents under him." At the end of it, there is a Latin advertiſement to the reader, containing an anſwer to a letter of Hobbes; wherein that author had complained of Fell's having cauſed ſeveral things to be omitted or altered, which Wood had written in that book in his praiſe. 5. "The Vanity of Scoffing: "in a letter to a Gentleman, 1674." 6. "St. Clement's "two Epiſtles to the Corinthians in Greek and Latin, "with notes at the end, 1677." 7. "Account of Dr. "Richard Alleſtree's life:" being the preface to the ſaid doctor's ſermons, publiſhed by our author. 8. "Of the "Unity of the Church:" tranſlated from the original of St. Cyprian, 1681. 9. "A beautiful edition of St. "Cyprian's works, reviſed and illuſtrated with notes, 1682." 10. "Several Sermons." 11. The following pieces written by the author of the "Whole Duty of Man," with prefaces, contents, and marginal abbreviations, by him, viz. "The Lady's Calling; The Government of the "Tongue; The Art of Contentment; The Lively "Oracles," &c. He alſo wrote the general preface before the folio edition of that unknown author's works. There is another piece, which was aſcribed to him, with this title, "The Intereſt of England ſtated: or, A faith-"ful and juſt account of the aims of all parties now pre-"vailing; diſtinctly treating of the deſignments of the "Roman

"Roman Catholic, Royaliſt, Preſbyterian, Anabaptiſt, "&c. 1659," 4to. but it not being certainly known whether he was the author or not, we will not place it among his works. One thing in the mean time Wood mentions, relating to his literary character, which muſt not be omitted: that "from 1661, to the time of his death, viz. "while he was dean of Chriſt-church, he publiſhed or "re-printed every year a book, commonly a claſſical au- "thor, againſt new-year's tide, to diſtribute among the "ſtudents of his houſe; to which books he either put an "epiſtle, or running notes, or corrections. Theſe," ſays Wood, "I have endeavoured to recover, that the titles "might be known and ſet down, but in vain."

We have juſt mentioned Dr. Samuel Fell, our author's father; but it ſeems neceſſary to ſay ſomething more of him. He was born in the pariſh of St. Clement Danes, London, 1594; elected ſtudent of Chriſt-church, from Weſtminſter-ſchool, in 1601; took a maſter of arts degree in 1608; admitted bachelor of divinity in 1616; and about that time became miniſter of Freſhwater in the iſle of Wight. May, 1619, he was inſtalled canon of Chriſt-church, and the ſame year proceeded in divinity, being about that time domeſtic chaplain to James I. In 1626, he was made Margaret profeſſor, and ſo conſequently had a prebend of Worceſter, which was about that time annexed to the profeſſorſhip. He was then a Calviniſt, but at length leaving his opinion, he was, through Laud's intereſt, made dean of Lichfield in 1637; and the year following, dean of Chriſt-church. In 1647, he was ejected from his deanery by the rebels, who were ſo exaſperated at him for his loyalty to the king, and zeal for the church, that they actually ſought his life: and being threatened to be murdered, he was forced to abſcond. He died broken-hearted Feb. 1, 1648-9; that being the very day he was made acquainted with the murder of his royal maſter king Charles. He was a public-ſpirited man, and had the character of a ſcholar. Wood, though he ſuppoſes there were more, only mentions theſe two ſmall productions of his, viz. "Primitiæ; ſive Oratio habita Oxoniæ in "Schola Theologiæ, 9 Nov. 1626," and, "Concio La- "tina ad Baccalaureos die cinerum in Coloſſ. ii. 8." They were both printed at Oxford in 1627. Athen. Oxon.

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbiſhop of Cambray, and author of "Tele-

" machus," was of an ancient and illuſtrious family, and born at the caſtle of Fenelon, in the province of Perigord, Auguſt 6, 1651. At twelve years of age, he was ſent to the univerſity of Cahors; and afterwards went to finiſh his ſtudies at Paris, under the care of his uncle Anthony marquis of Fenelon, lieutenant-general of the king's armies. He ſoon made himſelf known at Paris, and at nineteen preached there with general applauſe: but the marquis, who was a very wiſe and good man, feared leſt his nephew's appearing ſo early in the world might make him proud and vain, and therefore perſuaded him to imitate for ſeveral years the ſilence of Jeſus Chriſt. At twenty-four, he entered into holy orders; and three years after was choſen, by the archbp. of Paris, to be ſuperior to the new convert women in that city. In 1686, which was the year after the edict of Nantz was revoked, the king named him to be at the head of thoſe miſſionaries, who were ſent along the coaſt of Saintonge, and the Pais de Aunix, to convert the Proteſtants; though, indeed, there ſeems to have been but little for theſe miſſionaries to do, thoſe Proteſtants having all been converted by ſeven or eight hundred fuſileers, ſupported by four or five companies of dragoons.

Ramſay, Hiſt. de la Vie de Mr. de Fenelon, page 9.

Having finiſhed his miſſion, he returned to Paris, and was preſented to the king; but lived two years afterwards without going to court, being entirely taken up with inſtructing again the new female converts. And that he might forward this good work by writings as well as lectures, he publiſhed, in 1688, a little treatiſe, intituled, " Education de Filles:" which the author of the " Bibli- " otheque Univerſelle" calls the beſt and moſt uſeful book, written upon the ſubject, in the French language. In 1688, he publiſhed a work, " Concerning the functions " of the Paſtors of the Church;" written chiefly againſt the Proteſtants, with a view of ſhewing, that the firſt promoters of the Reformation had no calling, and therefore were not true paſtors. In 1689, he was made tutor to the dukes of Burgundy and Anjou; and, in 1693, choſen member of the French academy, in the room of Peliſſon deceaſed. All the time he lived at court, he preſerved the diſintereſtedneſs of an hermit, and never received or aſked any thing either for himſelf or friends. At laſt the king gave him the abbey of St. Vallery, and ſome months after the archbiſhopric of Cambray, to which he was conſecrated by Boſſuet biſhop of Meaux, in 1695.

Tom. vi. p. 370.

But now a ſtorm aroſe againſt him, which obliged him to leave the court for ever; and was occaſioned by his book, intituled, "An Explication of the maxims of the "Saints concerning the interior life." This book was publiſhed in 1697, and the occaſion of his writing it was as follows. There was a certain lady, named madam Guyon, who pretended to a very high and exalted devotion. She explained it in ſome books which ſhe publiſhed, and wrote particularly a myſtical expoſition of Solomon's Song. In ſhort, ſhe was a downright Quietiſt; and Fenelon was ſuſpected of favouring her extravagant notions. This occaſioned ſeveral conferences between the biſhop of Meaux, the biſhop of Chalons, afterwards cardinal de Noailles, and Mr. Tronſon, ſuperior-general to the congregation of St. Sulpicius. Fenelon was admitted into theſe conferences, in which madam Guyon's books were examined; but in the mean time began to write very ſecretly upon the ſubject under examination, and his writings tended to maintain or excuſe madam Guyon's books without naming her. This examination laſted ſeven or eight months, during which he wrote ſeveral letters to the examiners, which abounded with ſo many teſtimonies of ſubmiſſion, that they could not think God would deliver him over to a ſpirit of error. While the conferences laſted, the ſecret was inviolably kept with regard to Fenelon; the two biſhops being as tender of his reputation, as they were zealous to reclaim him. He was ſoon after named archbp. of Cambray, and yet continued with the ſame humility to preſs the two prelates to give a final ſentence. They drew up thirty-four articles at Iſſi, and preſented them to the new archbiſhop, who offered to ſign them immediately: but they thought it more proper to leave them with him for a time, that he might examine them leiſurely. He did ſo, and added to every one of the articles ſuch limitations as enervated them entirely: however, he yielded at laſt, and ſigned the articles March 10, 1695. Boſſuet wrote ſoon after an Inſtruction deſigned to explain the articles of Iſſi, and deſired Fenelon to approve it; but he refuſed it, and let Boſſuet know by a friend, that he could not approve a book which condemned madam Guyon, becauſe he himſelf did not condemn her. It was in order to explain the ſyſtem of the Myſtics, that he wrote his book of "The Maxims of the Saints," which, as we already obſerved, was publiſhed 1697. There was a ſudden and general outcry againſt it and the

Boſſuet, Relation du Quietiſme, &c. p. 499.

clamours coming to the king's ear, his majeſty expoſtulated with the prelates, for having kept ſecret from him what they alone knew. Upon this the biſhop of Meaux waited on the king, and aſked his majeſty's pardon for not acquainting him ſooner with his brother's fanaticiſm. The controverſy was for ſome time carried on between the archbp. of Cambray and the biſhop of Meaux. But as the latter inſiſted upon a poſitive recantation from the former, Fenelon applied to the king, and repreſented to his majeſty, that there was no other means to remove the offence, which this controverſy occaſioned, than by appealing to the Pope; and therefore he begged leave to go himſelf to Rome. But the king ſent him word, that it was ſufficient to carry his affair thither, without going himſelf; and accordingly it was brought before the Conſultators of the Inquiſition to be examined. They were divided in their opinions: but at laſt the Pope condemned the book, with twenty-three propoſitions extracted from it, by a brief dated March 12, 1699.

Ramſay, Vie, &c. p. 50.

Some of Fenelon's friends have pretended, that there was in this affair more court-policy than zeal for religion. They have obſerved, that this ſtorm was conjured up againſt him at a time when the king thought of chuſing an almoner for the ducheſs of Burgundy; and that there was no way of preventing him, who had been tutor to the duke her huſband, and who had acquitted himſelf perfectly well in the functions of that poſt, from being made her almoner, but by raiſing ſuſpicions of hereſy againſt him. They think themſelves ſufficiently juſtified in this opinion, by Boſſuet's being made almoner, after Fenelon was diſgraced and removed. Be this as it will, he ſubmitted patiently to the Pope's determination, and retired to his dioceſe of Cambray, where he led a moſt exemplary life, acquitting himſelf punctually in all the duties of his ſtation. Yet he was not ſo much taken up with them, nor ſo deeply engaged in his contemplative devotion, but he found time to enter into the controverſy with the Janſeniſts. He laboured not only to confute them by his writings, but alſo to oppreſs them by procuring a bull from Rome againſt a book, which cardinal de Noailles, their chief ſupport, had approved: the book was father Queſnel's "Reflections upon the New Teſtament." The Jeſuits, who were reſolved to humble that prelate, had formed a great party againſt him, and prevailed with the archbp. of Cambray to aſſiſt them in the affair. He engaged himſelf;

ſelf; wrote many pieces againſt the Janſeniſts, the chief of which is the "Four Paſtoral Letters," printed in 1704, at Valenciennes; and ſpared no pains to get the cardinal diſgraced, and the book condemned, both which were at length effected.

But the work that has gained him the greateſt reputation, and for which he will be immortal, is his "Telemachus." It was begun to be printed at Paris; but there were hardly 200 pages printed off, when the impreſſion was ſtopped by the king's command. We are told in the preface to the firſt correct edition of "Telemachus, which was printed at the Hague in 1701, that a ſervant, whom he employed as an amanuenſis, took ſecretly a copy of his work, and ſold it to a bookſeller; and it is certain, that it was handed about in manuſcript. At laſt Moetjons, a bookſeller, got a copy of it, after it had been prohibited at Paris, and printed it in 1699. It has been re-printed ſeveral times ſince in many places; and in 1717, after the author's death, his heirs gave a new edition of it, which they ſay is the only complete one. This book ſold prodigiouſly, and no work ever had a greater reputation. The ſtyle of it is lively, natural, beautiful; the fictions well contrived; the moral ſublime; and the political maxims tending all to the happineſs of mankind. But, as Bayle ſays, "what contributed "moſt to the ſucceſs of this work, is doubtleſs the author's ſpeaking to the taſte of all nations; and eſpecially of thoſe who, like the French, have felt the dreadful effects of arbitrary power, which he has very well "deſcribed and expoſed." Some perſons have imputed his downfall to the maxims diſperſed through his "Telemachus," and not to his "Maxims of the Saints." "It is a misfortune for France," ſays Le Vaſſor, "that "the archbp. of Cambray muſt have been a Quietiſt, "whether he would or no. Poſterity will always do "juſtice to this worthy prelate. His true hereſy was "in politics, and not in divinity. Some maxims diſperſed through his "Avantures de Telemaque" ſeemed "to Lewis the XIVth more capable of corrupting the "minds of his grand-children, than the Maxims of the "Saints." It might be objected, that "Telemachus" was not printed till 1699; whereas the affair againſt Fenelon about Quietiſm was begun ſeveral years before. But it is enough to ſay, that while he was tutor to the young princes, he taught them the ſame principles, which

Lettres de Mr. Bayle, p. 785. Oeuvres, tom. iv.

Hiſt. de Louis XIII. tom. iii. p. 2.

he has aſſerted and exemplified in his "Telemachus;" which, if it be true, as all the world ſeems to think it is, was a ſufficient cauſe for Lewis to contrive a quarrel with him, and to baniſh him as far as poſſible from the court.

In 1713, he publiſhed another conſiderable work, intituled, "A Demonſtration of the Being of God, grounded on the knowledge of Nature, and ſuited to the meaneſt capacity." This is one of the beſt books that is written in French upon that ſubject. There goes another work under his name with this title, "Dialogues of the great men in the Elyſian Fields, applied to the manners of this age:" But this is ſaid not to anſwer the reputation of its author. His "Dialogues ſur l'Eloquence," though compoſed in his youth, were not publiſhed till after his death in 1718. It contains many fine obſervations, expreſſed in an eaſy ſtyle. He died in January 1715, aged 63 years.

He was certainly a man of great learning, great genius, fine taſte, and exemplary manners: yet many have ſuſpected, that he was not always ſincere, and entirely free from ambition. For his ſincerity, conſider him as the author of a book, compoſed, as his "Maxims of the Saints" was, with the utmoſt care, and which hardly contained any thing but extracts from the Fathers of the Church, whoſe writings he had diligently read and examined. This book was condemned at Rome, in ſpite of all his explications and vindications; he ſubmits immediately to the ſentence; he prohibits the reading of the book, ſuppoſing it erroneous, and yet never offered to ſhew where the error lay. Can it be ſuppoſed, that he condemned it from his heart? that he changed his opinion of it, as ſoon as he knew it was condemned? Yet we muſt either ſuppoſe this, or confeſs that he diſſembled upon this occaſion. For his ambition, one can hardly aſcribe to any other motive his conduct towards the Janſeniſts and cardinal de Noailles. How could a man of his exalted devotion enter into a controverſy, plainly carried on upon worldly principles and deſigns? how ſet himſelf at the head of a party, in order to ruin a great and worthy prelate, if it were not with a view of re-ingratiating himſelf with thoſe in power? However, let us not be miſunderſtood; we only take notice of theſe marks of human frailty, to ſhew that the greateſt and beſt of men are not exempt from it.

Beſides the works of our author, already mentioned, they have publiſhed ſince his death, "Lettres ſur la Religion,"

ſome

ſome of which were written to the late duke of Orleans, who had a conſtant friendſhip with him. There has of late years been printed at Rotterdam a collection of all his ſpiritual works, under the care of the marquis de Fenelon, his grand-nephew, and embaſſador from his moſt Chriſtian majeſty to the States-general; which collection contains ſeveral pieces, that had never been printed.

FENTON (Sir GEOFFREY), an eminent writer and ſtateſman during the reigns of Elizabeth and James I. was deſcended from an ancient family in Nottinghamſhire; but the time of his birth does not appear. He was certainly educated liberally, though we cannot tell where; ſince, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly verſed in the French, Spaniſh, and Italian languages. He is well known for a tranſlation from the Italian of "The Hiſtory of the Wars of Italy, by Guiccia"ciardini;" the dedication of which to queen Elizabeth bears date Jan. 7, 1579. This was however his laſt work, he having publiſhed before, 1. "An Account of a "diſpute at Paris, between two Doctors of the Sorbonne, "and two Miniſters of God's Word, 1571;" a tranſlation. 2. "An Epiſtle, or Godly Admonition, ſent to "the Paſtors of the Flemiſh Church in Antwerp, exhorting them to concord with other Miniſters: written "by Antony de Carro, 1578;" a tranſlation. 3. "Golden "Epiſtles: containing variety of diſcourſes both moral, "philoſophical, and divine, gathered as well out of the "remainder of Guevara's works as other authors, Latin, "French, and Italian. Newly corrected and amended. "Mon heur viendra, 1577." In order to underſtand this title-page clearly, it is neceſſary to inform the reader, that the familiar epiſtles of Guevara had been publiſhed in Engliſh by one Edward Helloes; ſo that this collection of Fenton's conſiſted of ſuch pieces of the ſame author as were not contained in that work. The epiſtle dedicatory is to the right honourable and vertuous lady Anne, counteſs of Oxenford; and is dated from the author's chamber in the Blackfriers, London, Feb. 4, 1575. This lady was the daughter of Sir William Cecil, lord Burleigh: and it appears from the dedication, that that noble perſon was our author's beſt patron. Perhaps his chief purpoſe in tranſlating and publiſhing this work was, to teſtify

teſtify his warm zeal and abſolute attachment to that great miniſter.

What the inducements were, which engaged him to leave his own country, in order to ſerve the queen in Ireland, cannot eaſily be diſcovered: it is however certain, that he went thither well recommended; and that, being in particular favour with Arthur lord Grey then lord-deputy in that kingdom, he was ſworn of the privy-council about 1581. It is more than probable that his intereſt might be conſiderably ſtrengthened by his marriage with Alice, the daughter of Dr. Robert Weſton, ſometime lord chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no ſmall credit with the earl of Leiceſter, and other ſtateſmen in the court of Elizabeth: and when he was once fixed in the office of ſecretary, his own great abilities and ſuperior underſtanding made him ſo uſeful to ſucceeding governors, that none of the changes to which that government was too much ſubject in thoſe days wrought any alteration in his fortune. One thing, indeed, might greatly contribute to this, which was the ſtrong intereſt he found means to raiſe, and never was at a loſs to maintain, in England; ſo that whoever was lord lieutenant in Ireland, Sir Geoffry Fenton continued the queen's counſellor there, as a man upon whom ſhe depended, from whom ſhe took her notions of ſtate-affairs in that iſland, and whoſe credit with her was not to be ſhaken by the artifices of any faction whatever.

In 1603, Sir Geoffry married his only daughter Katherine to Mr. Boyle, afterwards the great earl of Corke; and died at his houſe in Dublin, Oct. 19, 1608. He was interred with much funeral ſolemnity at the cathedral church of St. Patrick, in the ſame tomb with his wife's father, the lord chancellor Weſton; leaving behind him the character of a polite writer, an accompliſhed courtier, an able ſtateſman, and a true friend to the Engliſh nation, and Proteſtant intereſt in Ireland.

Select Collection of Poems, by Nichols.

FENTON (ELIJAH), deſcended from an ancient family, and born at Shelton, near Newcaſtle under Line, in Staffordſhire, being the youngeſt of twelve children, having been intended by his parents for the miniſtry, was ſent to Cambridge, where he embraced principles very oppoſite to the government, and became diſqualified for entering into holy orders. On quitting the univerſity, he was for ſome time uſher to Mr. Bonwicke, a celebrated ſchool-

ſchool-maſter at Headley in Surrey; and afterwards became ſecretary to the earl of Orrery, who placed his only ſon lord Boyle under his tuition from 1714 to 1720. Between this amiable poet and his noble pupil a conſtant and free friendſhip ſubſiſted; and his lordſhip always ſpoke of him after his deceaſe, and often with tears, as one of the worthieſt and modeſteſt men that ever adorned the court of Apollo. After he quitted the ſervice of this noble peer, it was his cuſtom to pay a yearly viſit in the country to his brother, who poſſeſſed an eſtate of 1000 l. per annum. He was a man of great tenderneſs and humanity, and carried the faireſt reputation. After a life at the cloſe of it ſpent in eaſe and tranquillity, he died July 13, 1730, at Eaſt-Hampſtead, Berks, the ſeat of Lady Trumbal; who had invited him thither, by Pope's recommendation, to educate her ſon, and who afterwards detained him with her as the auditor of her accounts. His death was much regretted by all men of taſte, as, what is very ſingular, having never been obnoxious to the reſentment of his brother-poets. He publiſhed in 1709 a volume, under the title of "Oxford and Cambridge Verſes," printed for Lintot, without a date. In 1717 he publiſhed a volume of his own poems; and in 1723 introduced upon the ſtage his tragedy of Mariamne, built upon the ſtory related of her in the third volume of The Spectator, which the ingenious author collected out of Joſephus. He publiſhed alſo a fine edition of Waller's works, illuſtrated with uſeful notes of his own; and wrote a Life of Milton, which Dr. Johnſon very handſomely commends. Mr. Fenton was much beloved by Mr. Pope, who honoured him with the following epitaph:

"This modeſt ſtone, what few vain marbles can,
"May truly ſay, Here lies an honeſt man:
"A Poet, bleſs'd beyond a Poet's fate,
"Whom Heaven kept ſacred from the proud and great:
"Foe to loud praiſe, and friend to learned eaſe,
"Content with ſcience in the vale of peace.
"Calmly he looked on either life, and here
"Saw nothing to regret, or there to fear:
"From Nature's temperate feaſt roſe ſatisfy'd,
"Thank'd Heaven, that he had liv'd, and that he dy'd."

Several of his poems, omitted in the laſt edition of his Works, are preſerved in the "Select Collection, 1780."

FERGUSON

FERGUSON (JAMES), an extraordinary phænomenon of the *ſelf-taught* kind, particularly in the aſtronomical way, was born in Bamffſhire, Scotland, 1710. At the earlieſt age his genius began to exert itſelf; nevertheleſs, the circumſtances of his parents obliged him to ſervice. He kept ſheep for four years; and, during this ſituation, learnt to mark the poſition of the ſtars with a thread and bead. Mr. Gilchriſt, miniſter of Keith, encouraged and aſſiſted his growing genius; and Thomas Grant, Eſq. received him for inſtruction into his family, whoſe butler Alexander Cantley (a very extraordinary perſon, as deſcribed by Ferguſon) became his tutor, and taught him decimal arithmetic, algebra, and the elements of geometry. Nevertheleſs, after this, he went into two very hard ſervices; one to a miller, where he very nearly periſhed. When he was too weak for labour, he made a wooden clock, and afterwards a watch, from a caſual ſight of one. His ingenuity introduced him to Sir James Dunbar, when he learnt to draw, and began to take portraits; an employment, by which he ſupported himſelf and family many years, both in Scotland and England. In his 29th year he married: and, the year after, invented his Aſtronomical Rotula, a machine for ſhewing the new moons and eclipſes, which acquired him the friendſhip of Mr. Mac Laurin.

Anecdotes of Bowyer, by Nichols, p. 399.

About 1744, he went to London; and ſoon made his way among ſuch great as were lovers of ſcience and uncommon merit. A delineation of the complex line of the moon's motion recommended him to the Royal Society, of which he was elected fellow, without paying for admiſſion; a very uncommon favour. He had a penſion of 50 l. a year from the preſent king at his acceſſion; who had heard lectures from him, and frequently converſed with him upon curious topics. He made inſtruments, and publiſhed diſſertations, from time to time. In 1773, he publiſhed "Select Mechanical Exerciſes," with an account of his life. His "Introduction to Electricity" had appeared in 1770: his "Introduction to Aſtronomy" in 1772. His great work, "Aſtronomy explained on Sir "Iſaac Newton's Principles," had gone through four editions in 1770: his "Lectures on ſelect ſubjects in "Mechanics, Hydroſtatics, Hydraulics, Pneumatics, and "Optics," five in 1776. His laſt-publiſhed work was a "Treatiſe on Perſpective," in 1775. He died Nov. 16, 1776.

1776. He was a man of the cleareſt judgement and moſt unwearied application; and, withal, humble, courteous, benevolent, and of the utmoſt innocence and ſimplicity of manners.

FERNELIUS (JOHN), phyſician to Henry II. of France, was born in Picardy, about the beginnining of the 16th century. He was not very young when ſent to Paris to ſtudy Rhetoric and Philoſophy; but made ſo quick a progreſs, that, having been admitted maſter of arts after two years time, the principals of the colleges ſtrove who ſhould have him to teach Logic, and offered him a conſiderable ſtipend. He would not accept their offers; but choſe to render himſelf worthy of a public profeſſor's chair by private ſtudies and lectures. He applied himſelf therefore in a moſt intenſe manner. All other pleaſure was inſipid to him. He cared neither for play nor for walking, nor for entertainment, nor even for converſation. He read Cicero, Plato, and Ariſtotle. The reading of Cicero procured him this advantage, that the lectures he read on philoſophical ſubjects were as eloquent, as thoſe of the other maſters were babarous at that time. He alſo applied himſelf very earneſtly to the Mathematics. Bayle's Dict.

This continual ſtudy drew upon him a long fit of ſickneſs, which obliged him to leave Paris. On his recovery he returned thither with a deſign to ſtudy phyſic; but before he applied himſelf entirely to it, he taught Philoſophy in the college of St. Barbara. After this, he ſpent four years in the ſtudy of Phyſic; and, taking a doctor's degree, confined himſelf to his cloſet, in order to read the beſt authors, and to improve himſelf in the Mathematics; that is, as far as the buſineſs of his profeſſion would ſuffer him. Never was a man more diligent than Fernel. He uſed to riſe at four o'clock in the morning, and ſtudied till it was time either to read lectures or to viſit patients. He then examined the urine that was brought him; for this was the method of thoſe times, with regard to the poor people, who did not ſend for the phyſician. Coming home to dine, he ſhut himſelf up among his books, till they called him down to table. Riſing from table, he returned to his ſtudy, which he did not leave without neceſſary occaſions. Coming home at night, he did juſt as at noon: he ſtayed among his books, till they called him to ſupper; returned to them the moment he had ſupped; and did not leave them till eleven o'clock, when he went

to

to bed. So much pains do ſome men take to get ill health and the ſpleen, which however we do not find to have happened to Fernel.

In the courſe of theſe ſtudies, he contrived mathematical inſtruments, and was at great charges in making them. His wife, who ſeems to have been a ſpirited thrifty woman, did not like thoſe expences, by which even a part of her fortune was waſted. She murmured, ſhe cried, ſhe complained of it to her father, who was a counſellor at Paris. Fernel ſubmitted at laſt, ſent all his inſtrument-makers away, and applied himſelf in good earneſt to practiſe phyſic. But, as viſiting patients did not employ his whole time, he reſumed the ſame office in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This ſoon gained him a great reputation through France, and in foreign countries. His buſineſs increaſing, he left off reading lectures; but as nothing could make him ceaſe to ſtudy in private, he ſpent all the hours he could ſpare in compoſing a work of phyſic, intituled "Phyſiologia," which was ſoon after publiſhed. He was prevailed with to read lectures upon this new work, which he did for three years: and undertaking another work, which he publiſhed, "De venæ ſectione," he laid himſelf under a neceſſity of reading lectures ſome years longer; for it was paſſionately deſired that he would alſo explain this new book to the youth.

While he was thus employed, he was ſent for to court, in order to try whether he could cure a lady, whoſe recovery was deſpaired of. He was ſo happy as to cure her, which was the firſt cauſe of that eſteem which Henry II. who was then but Dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of firſt phyſician to him; but Fernel, who infinitely preferred his ſtudies to the hurry of a court, would not accept the employment, and had even recourſe to artifice, in order to obtain the liberty of returning to Paris. He repreſented firſt, that he was not learned enough to deſerve to be entruſted with the health of the princes; but that, if he were permitted to return to Paris, he would zealouſly employ all means to become more learned, and more capable of ſerving the Dauphin. This excuſe being not admitted, he pretended, in the next place, to be ſick, and ſent to the prince a ſurgeon, who was accuſtomed to ſpeak familiarly to him, and who told him, That Fernel had a pleuriſy, which grief would certainly render mortal,

and that his grief was occaſioned by being abſent from his books and from his family, and by being obliged to diſcontinue his lectures, and lead a tumultuous life. The prince, giving credit to this falſe ſtory, permitted Fernel to retire. A man, as Bayle obſerves, muſt be exceſſively in love with his ſtudies, and a philoſophical life, when he employs ſuch tricks to avoid what all others are deſirous to obtain?

When Henry came to the throne, he renewed his entreaties: but Fernel repreſented, that the honour which was offered to him was due, for ſeveral reaſons, and as an hereditary right, to the late king's phyſician; and that, as for himſelf, he wanted ſome time for experiments concerning ſeveral diſcoveries he had made relating to phyſic. The king admitted this: but as ſoon as Francis I's phyſician died, Fernel was obliged to go, and fill his place at Henry II's court. And here juſt the contrary to what he dreaded came to paſs: for he enjoyed more reſt and more leiſure at court than he had done at Paris; and he might have conſidered the court as an agreeable retirement, had it not been for the journies, which the new civil war obliged the king to take. Being returned from the expedition of Calais, he made his wife come to Fontainbleau: but this good woman was ſo afflicted at being obliged to leave her relations, that ſhe fell ſick ſoon after, and died delirious; and her death grieved Fernel to ſuch a degree, that he died within a month after ſhe was buried. He was the author of many works beſides what have been mentioned; as, "De abditis rerum cauſis," ſeven books of Pathology, a book on Remedies, &c. They have been printed ſeveral times: and before all the editions of them is prefixed his life, written by Plantius his diſciple, from which this account of him is taken.

Fernel got a vaſt eſtate by his buſineſs. Plantius tells us, that while he was with him, his gains amounted often to above 12000 livres a year, and ſeldom under 10000. Some account is given of his poſterity, in the following paſſage of Guy Patin: "There is in the convent of the "Viſitation at Lyons a daughter of M. de Riant coun- Lettr. 190. "ſellor of ſtate. Her mother is niece to M. de Nar- dated Sept. "bonne: her name is Mary des Prez. This beautiful 25, 1655. "nun, who has not yet made her vows, amongſt other "eminent qualities ſhe poſſeſſes, is conſiderable by her "birth, being deſcended from our great Fernel, who was "really an incomparable phyſician. He left two daugh-

"ters,

" ters, the eldeſt of whom was married to M. Barjot, pre-
" ſident in the grand council, and maſter of the requeſts.
" —The other was married to M. Giles de Riant, preſi-
" dent au Mortier, who died in 1597. Her name was
" Magdalen Fernel; and ſhe died in 1642, aged 94
" years; *Et generatio rectorum benedicitur.* I am very
" ſorry that I did not go formerly to Villeroy, in the
" earldom of Perch, where ſhe died, on purpoſe to have
" the honour of ſeeing her, and kiſſing her hands. They
" make us kiſs relics, which are not worth theſe. So
" that your beautiful nun may boaſt, that ſhe is deſcended
" from the greateſt man, that ever was of our profeſſion
" ſince Galen, becauſe the great Fernel was her great-
" great-grandfather."

FERRAND (JAMES) a French phyſician, and a native of Agen, wrote a book, "De la Maladie d'Amour," that is, "Of the Diſtemper of Love," which was printed at Paris in 1622. Though his deſign was only to conſider Love, as it often turns into a bodily diſeaſe, and becomes a phrenzy, or melancholy; yet he ſays a great many things, which relate to Love in general, and particularly ſets forth the uneaſineſſes, which attend the pleaſures of it. The dedication of this book abounds with learning, by which it appears that there is nothing upon which the heathen poets had philoſophized ſo deeply as they had upon Love. Bayle takes notice, that this book has not yet been mentioned in the "Lindenius Renovatus," or, Catalogue of "Phyſicians and their writings;" yet ſays, that it deſerves to have a place there, more than ſeveral that are in it: which is one reaſon why we have juſt beſtowed a mention of it here.

Bayle's Dict.

FERRARI (OCTAVIAN), an Italian author, was born of a noble family at Milan, 1518. After he had ſtudied Polite Learning, Philoſophy, and Phyſic, in the univerſities of Italy, he was choſen profeſſor of Ethics and Politics, in the college founded by Paul Canobio at his inſtigation; and held this place eighteen years. The Senate of Venice engaged him afterwards to remove to Padua, where he explained the philoſophy of Ariſtotle: and he did this with ſo much ſkill and elegance, that Vimorat, who was profeſſor at Paris under Francis I. returning to Italy upon the death of that king, fixed upon him, preferably to all others, for the publication of his

his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philoſophy till his death, which happened in 1586. Though he was excellently ſkilled in polite literature, yet he was principally famous for philoſophy, being eſteemed a ſecond Ariſtotle. He was no leſs illuſtrious for his probity than for his learning.

He was the author of ſeveral works; as, 1. "De Ser-"monibus Exotericis. Venet. 1575." Ferrari treats here of that part of Ariſtotle's doctrine, which was intended for all ſorts of people, without meddling with the Acroamatics, which were only for the uſe of his ſcholars. This book was re-printed at Francfort, 1606, with a new diſſertation of "Ferrari de diſciplina Encyclia," under the general title of "Clavis Philoſophiæ Peripateticæ Ariſto-"telicæ." 2. "De Origine Romanorum. Milan. 1607." Though death prevented Ferrari from putting the laſt hand to this work, yet Grævius thought proper to inſert it in the firſt volume of his "Roman Antiquities," and added his own corrections to it. 3. He tranſlated Athenæus into Latin, and wrote ſome notes upon Ariſtotle.

FERRARI (Francisco Benardino), of the ſame family with the former, was born at Milan about 1577. He applied with great ſucceſs to Philoſophy and Divinity, as well as to the Latin, Greek, Spaniſh, and French languages, and was admitted a doctor of the Ambroſian-college. His vaſt knowledge of books, and abilities in all kinds of learning, induced Frederic Borrome, archbp. of Milan, to appoint him to travel into divers parts of Europe, in order to purchaſe the beſt books and manuſcripts, with a deſign to form a library at Milan. Ferrari paſſed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambroſian library. About 1638, he was appointed director of the College of the Nobles, lately erected at Padua; which office he diſcharged two years, and then, on account of indiſpoſition, returned to Milan. He died in 1669, aged 92.

He wrote, 1. "De Antiquo Eccleſiaſticarum Epiſto-"larum Genere libri tres. Milan, 1613." 2. "De Ritu "Sacrarum Eccleſiæ Catholicæ concionum libri tres. "Milan, 1620." This work is very curious, and was afterwards printed at Utrecht, 1692, cum præfatione Joannis Georgii Grævii. 3. "De Veterum acclamati-

"onibus et plauſu libri ſeptem. Milan, 1627." It is likewiſe re-printed in the ſixth volume of Grævius's "Roman Antiquities." Ferrari began ſeveral other works upon various points of antiquity, both eccleſiaſtical and profane; and it is remarkable that, though he lived forty-two years after the publication of the laſt-mentioned book, he ſhould not have publiſhed any more. All his writings are full of learning and curious reſearches into antiquity; and he wrote with great clearneſs and method, is very judicious in his conjectures, and exact in his quotations. This at leaſt is what the learned and impartial Du Pin ſays of him.

Bibl. des Auteurs Eccleſ. tom. xvii. p. 109. Amſt. 1711. in 4to.

FERRARI (OCTAVIO), of the ſame family with the former, was born at Milan in 1607. He went through his ſtudies in the Ambroſian college; and after he had done with Philoſophy and Divinity, applied himſelf entirely to polite literature. He made ſo great a progreſs in it, that cardinal Frederic Borromeo procured him a profeſſorſhip of Rhetoric in that college, when he was but one and twenty years old. Six years after, the Republic of Venice invited him to Padua, to teach Eloquence, Politics, and the Greek language, in the univerſity there. This univerſity was then extremely in its decline; but Ferrari reſtored it to its former flouriſhing ſtate. The Republic rewarded him by enlarging his penſion every ſix years, which from five hundred ducats was at laſt raiſed to two thouſand. After the death of Ripamonte, hiſtoriographer of the city of Milan, Ferrari was appointed to write the hiſtory of that city; and a penſion of two hundred crowns was ſettled on him for the purpoſe. He began, and compoſed eight books; but finding that they would not communicate to him the neceſſary materials, which were repoſited in the archives of Milan, he deſiſted, and left what he had done to his heir, on condition that he ſhould not publiſh it. His reputation procured him preſents and penſions from foreign princes. Chriſtina of Sweden, in whoſe honour he had made a public diſcourſe upon her mounting the throne, preſented him with a golden chain, and honoured him with her letters. Lewis XIV. of France gave him a penſion of five hundred crowns for ſeven years. He died in 1682, aged 75. He was remarkable for the ſweetneſs, ſincerity, and affability of his temper; and had ſo happy a way of mitigating perſons exaſperated

aſperated againſt each other, that he acquired the title of "the Reconciler, or Pacificator."

His works are, 1. "De Re Veſtiaria libri tres. Padua, "1642." In 1654, he added four books more to a ſecond edition. 2. "Analecta de re veſtiaria, ſive exercitationes "ad Alberti Rubenii Commentarium de re veſtiaria et "lato clavo. Acceſſit Diſſertatio de veterum lucernis "ſepulchralibus. Padua, 1670." This was afterwards, in 1685, ſubjoined to his book, "De re veſtiaria." The ſeven books of Ferrari, "De re veſtiaria," are inſerted in the ſixth book of Grævius's "Roman Antiquities," and that upon the ancient ſepulchral lamps in the twelfth. 3. "Pallas Suecica: Panegyricus Succorum Reginæ im-"perium auſpicanti dictus." 4. "De laudibus Franciſci "Putei. 5. "Proluſiones xxvi.—Epiſtolæ.—Formulæ "ad capienda Doctoris inſignia.—Inſcriptiones.—Pane-"gyricus Ludovico Magno Francorum Regi dictus." All theſe little pieces, and ſeveral others which had been printed ſeparately, were collected and diſpoſed into proper order by John Fabricius, who publiſhed them at Helmſtad, 1710, in two vols. 8vo. 6. "Veneta Sapientia, "ſeu de optimo civitatis ſtatu proluſio." 7. "Electorum "libri duo." In this work our author treats of ſeveral points of antiquity." 8. "Origines Linguæ Italicæ. Padua, "1676," folio. The author of the "Journal des Sça-"vans, for April, 1677," gives the following judgement of this work: "Scaliger had before treated of this ſubject "in twenty-four books, which are unfortunately loſt. "Though Ferrari has not taken ſo great an extent, yet "we find a great deal of learning in him. But he appears "ſo jealous of the language of his country, that he thinks "every other origin, but what he gives it, as well as the "French and Spaniſh from the Latin tongue, would be "injurious to it. This hinders him from aſſenting to the "opinion of cardinal Bembo, who ſuppoſes that the Italian "owes many of its words to the jargon of Languedoc "and Provence." Menage has written a book upon the ſame ſubject, to correct the errors of Ferrari. 9. "De Pantomimis et Mimis Diſſertatio." 10. "Diſſer-"tationes duæ; altera de balneis, de gladiatoribus altera." Theſe two works are poſthumous, and were publiſhed by John Fabricius, the former at Wolfenbuttle, 1713, in 8vo; the latter at Helmſtad, 1720, in 8vo.

FRRARS (GLORGE), a learned lawyer, a grave hiſtorian, a celebrated poet, and a moſt accompliſhed courtier, in the reigns of Henry VIII, Edward VI, Mary, and Elizabeth, was deſcended from an ancient family in Hertfordſhire, and born in a village near St. Albans about 1512. He was bred at Oxford, and removed thence to Lincoln's-Inn; where he applied himſelf with ſo much ſucceſs to the ſtudy of the law, that he was ſoon taken notice of in Weſtminſter-hall as an advocate, at the ſame time that he was much admired at court for his wit and good-breeding. His firſt riſe in his profeſſion, and at court, was owing to Cromwell earl of Eſſex; who was himſelf a man of great parts, and took a pleaſure in countenancing and advancing ſuch. Upon the fall of this patron, he quitted the public exerciſe of his profeſſion as a lawyer; not however before he had given evident teſtimonies of his knowledge and learning, as appears from, 1. "The dou-"ble tranſlation of Magna Charta from French into "Latin and Engliſh. 2. Other Laws enacted in the "times of Henry III. and Edward I. tranſlated into "Engliſh."

Athen. Oxon.

Afterwards he became the king's menial ſervant, whom he attended in war as well as in peace; and ſerved not with his pen only, but with his ſword. In ſhort, he was a very gallant man in all ſenſes of the word, and ſo much in favour with Henry, as to receive from that monarch a very conſiderable grant in his own native country, out of his proper and private eſtate. This was in 1535; yet he managed ſo ill, that ſome years after, when member of parliament for Plymouth, he had the misfortune, during the ſeſſion, to be taken in execution by a ſheriff's officer, and carried to the Compter. This, however, being repreſented to the Houſe of Commons, occaſioned ſuch a diſturbance there, as not only produced his diſcharge, but a ſettled rule with reſpect to privilege. He continued in high favour with Henry all his reign, and ſeems to have ſtood upon good terms with the protector Somerſet in king Edward's; ſince he attended him, as a commiſſioner of the army, into Scotland, in 1548. Edward alſo had a ſingular kindneſs for him, as appeared afterwards at a very critical juncture: for when this unfortunate duke lay under ſentence of death, the people murmuring on the one hand, and the king uneaſy and melancholy on the other, it was thought expedient to do ſomething to quiet and amuſe the former, and if poſſible to entertain and divert

Grafton's Chronicle, p. 1255. Lex Parliamentaria, p. 263. Holingſhed's Chron. vol. iii. p. 955.

Stow's Annals, p. 608.

the latter. In order to this, at the entrance of Chriſtmas holidays, George Ferrars, Eſq. was proclaimed LORD OF MISRULE, that is, a prince of ſports and paſtimes; which office he diſcharged for twelve days together at Greenwich with great magnificence and addreſs, and entirely to the king's ſatisfaction. In this character, attended by the politeſt part of the court, he made an excurſion to London; where he was very honourably received by officers created for that purpoſe, ſplendidly entertained by the lord-mayor, and, when he took leave, had a handſome preſent made him in token of reſpect.

But although he made ſo great a figure in the diverſions of a court, he preſerved at the ſame time his credit with all the learned world, and was no idle ſpectator of political affairs. This appears from the hiſtory of the reign of Mary, which though inſerted in the Chronicle, and publiſhed under the name of Richard Grafton, was actually written by Ferrars; as Stow expreſsly tells us. Our author was an hiſtorian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inſerted in a work intituled, "The Mirrour for Magiſtrates, wherein "may be ſeen, by examples paſſed in this Realm, with "how grievous plagues vices are puniſhed in great Princes "and Magiſtrates, and how frail and unſtable worldly proſperity is found, where fortune ſeemeth moſt highly to "favour." The firſt edition of this work was publiſhed in 1559, by William Baldwin, who prefixed an epiſtle before the ſecond part of it, wherein he ſignifies, that it was intended to reprint "The Fall of Princes" by Boccace, as tranſlated into Engliſh by Lidgate the monk; but that, upon communicating his deſign to ſeven of his friends, all of them ſons of the Muſes, they diſſuaded him from that, and propoſed to look over the Engliſh Chronicles, and to pick out and dreſs up in a poetic habit ſuch ſtories as might tend to edification. Our author contributed to this collection the following pieces: 1. "The "Fall of Robert Treſilian, Chief Juſtice of England, and "other his fellows, for miſconſtruing the Laws, and expounding them to ſerve the Prince's affections." 2. "The Tragedy, or unlawful murder, of Thomas of Wood-"ſtock, duke of Glouceſter." 3. "Tragedy of king "Richard II." 4. "The Story of dame Eleanor Cob-"ham, ducheſs of Glouceſter:" much altered and augmented in the ſecond edition of 1587, in which are added, to the four already mentioned, 5. "The Story of Hum-

Stow' Anna. p. 632.

" phrey Plantagenet, duke of Glouceſter, protector of " England." 6. " The Tragedy of Edmund duke of " Somerſet."

As to our author's religion, it is very probable, if not certain, that he was a fixed, perhaps a zealous Proteſtant. This may reaſonably be collected from his coming into the world under the protection of the lord Cromwell, who was undoubtedly of the Proteſtant religion; and from the high credit in which he ſtood with the protector Somerſet and king Edward, which it is ſcarce poſſible he could have attained, if he had not been ſo. In his hiſtory alſo of the reign of Mary, though written with much caution and moderation, and wherein he ſpeaks highly of the perſonal virtues of that princeſs, yet he ſhews himſelf clearly of the Reformed religion; more eſpecially in the large account he gives of the death of Cranmer, and of Sir Thomas Wiat's inſurrection. He died, in 1579, at Flamſtead in Hertfordſhire.

Grafton's Chronicle, p. 1350.

There flouriſhed alſo at the ſame time with him Edward Ferrars, a Warwickſhire gentleman of good family, bred at Oxford, a celebrated poet likewiſe, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and ſays, that he wrote ſeveral tragedies and comedies. He died in 1564.

There was Henry Ferrars too of the ſame county and family, bred at Oxford, and afterwards famous for his knowledge and ſkill in heraldry, genealogies, and antiquities. Wood ſays, that out of the collections of this gentleman, Dugdale laid part of the foundation of his elaborate work, intituled " The Antiquities of Warwick-" ſhire illuſtrated;" and that, after Dugdale's death, ſeveral of Ferrars's collections, that had come into his hands, were repoſited in the Aſhmolean Muſeum. Ferrars was well known to and reſpected by Camden, who, in his diſcourſe of the Antiquity of Coventry, makes this honourable mention of him: " Thus much of Coventry; " yet have you not all this of me, but, willingly to ac-" knowledge by whom I have profited, of Henry Ferrars " of Baldeſly, a man both for parentage and knowledge of " antiquity very commendable, and my ſpecial friend; " who both in this place, and alſo elſewhere, hath at all " times courteouſly ſhewed me the right way when I was " out, and from his candle as it were hath lightened " mine." Ferrars had alſo, in his younger days, a good talent at poetry, ſome of which, Wood tells us, he had

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ſeen ſcattered in divers books, printed in the reign of Elizabeth. He died in 1633, aged 84; "leaving behind "him," ſays Wood, "the character of a well-bred gen-"tleman, a good neighbour, and an honeſt man."

FERRERAS (DON JOHN OF), a Spaniard, was born at Labanneza in 1652. After having gone through his ſtudies at the univerſity of Salamanca, he became a curate, and grew diſtinguiſhed by his wit and learning. He refuſed two biſhoprics, although he was preſſed by the court to accept them. The academy of Madrid choſe him for one of its members in 1713, the year of its foundation; and the king confirmed this unanimous approbation of the literati, by appointing him his librarian. Ferreras was very uſeful to this growing academy. He ſerved it exceedingly by his contributions in compoſing a Spaniſh Dictionary, which was undertaken and publiſhed by the academy, 1739, in ſix volumes, folio. He died, four years before, in 1735. He left ſeveral works in Theology, Philoſophy, and Hiſtory: the moſt conſiderable of which was a General Hiſtory of Spain, written in Spaniſh, and tranſlated into French by Hermilly in ten volumes, 4to. Though Mariana's Hiſtory is more elegantly written, yet all the Spaniſh literati agree, that it is not ſo exact and faithful a Ferrers's. It ends in the reign of Philip II.

FERRI (PAUL), in Latin, Ferrius, a moſt learned divine of Germany, was born of a conſiderable family at Mets in 1591. He was ſent to ſtudy divinity at Montauban, and made ſo uncommon a progreſs, that he was admitted a miniſter at Mets in 1610. Though he was but nineteen, he had then publiſhed a book of Poems; the advertiſement to which he finiſhed in theſe words, "ſat "ludo nugiſque datum." He had eminent talents for preaching. His noble preſence, his venerable countenance, and fine delivery, added great force to his eloquence, which was very powerful and moving. His enemies reported falſely, that he was one of the miniſters whom cardinal Richelieu had bribed to procure a coalition of the two religions: however, it is certain that he was grieved at the diviſion of the Proteſtants, and hoped that he could contribute ſomewhat to forward a re-union; and it is ſuppoſed, that with this view he kept a correſpondence with Dury. His death happened in 1669; and there was found above fourſcore ſtones in his bladder, which occaſioned

Bayle's Dict.

See Art. DURY.

caſioned it. He had a very fine library, which he increaſed by ſeveral works of his own. In 1616, he publiſhed "Scholaſtici Orthodoxi Specimen," in which he ſhews, that the Proteſtant doctrine of Grace has been taught by the ſchoolmen. This treatiſe gained him the eſteem of Du Pleſſis Mornay, who wrote him a letter upon it, in which he adviſed him about another work he was upon, intituled, "Le dernier deſeſpoir de la Tradition," &c. In 1630, he publiſhed at Leyden, "Vindiciæ pro Scho-"laſtico Orthodoxo," againſt Perinus, an eminent Jeſuit, who had publiſhed in 1619, a book, intituled, "Thra-"ſonica Pauli Ferrii Calviniſtæ." In 1654, he publiſhed, "General Catechiſme de la Reformation," which was anſwered by Boſſuet, afterwards biſhop of Condom. We muſt not forget to obſerve, that this miniſter was pitched upon to preach the Funeral Sermon of Lewis XIII. and of the queen mother, Anne of Auſtria: both which ſermons have been printed. He alſo made, on ſome occaſions, prayers for the recovery of their majeſties health; which prayers have alſo been publiſhed, and are, Bayle ſays, very beautiful.

FERRI (CRO), a ſkilful painter, was deſcended of a good family, and born at Rome in 1634. Eaſy circumſtances did not hinder him from purſuing his inclination and taſte for painting. He was a true and faithful imitator of Peter Cortona, under whom he had been bred; and to whom he came ſo near in his ideas, his invention, and his manner of painting, that his cielings particularly are often miſtaken for Cortona's. Though he ſet great prices on his works, he was in continual employ. Pope Alexander VII. had a great eſteem for him; and his three ſucceſſors were no leſs favourable to him. The Great Duke ſent for him to Florence, and aſſigned him a large penſion to finiſh the works which Cortona had left imperfect. He entered ſo well into the ſpirit of them, and acquitted himſelf ſo worthily, that the whole work ſeems to be of the ſame hand. The Great Duke nominated him chief of the ſchool of Florence; and ſo he continued for a long time. Ferri returned to Rome, where he appeared a great architect as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chieſa Nuova, were raiſed from his deſigns. He diverted himſelf more with drawing than painting. He was much importuned for devices, figures for breviaries,

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and titles of books: ſeveral of which have been engraved by Spierre and Bloemart. The Pope employed him in making cartoons for the Vatican; and no man has worked in more different kinds than he. The cupola of St. Agnes, in the palace of Navona, was his laſt work. The chagrin he felt in ſeeing the angles of Bacici, which were directly under it, the force of whoſe colouring made his appear too weak, is ſaid to have been the cauſe of his death. One day he told Lazaro Baldi, his companion, that his cupola appeared very different on the ſcaffold, from what it did from below, and that the angles of Bacici gave him great pain; and, falling ſick ſoon after, he died in 1689, aged 55 years. This in an inſtance to prove, that illneſs does not always ariſe from the body, but ſometimes from the mind; jealouſy, or rather envy, having confeſſedly been the cauſe, not only of Ferri's illneſs, but of his death.

FERRIER (Arnold de), an eminent lawyer, and called the Cato of France, was born at Toulouſe in 1506. He was admitted a doctor of law at Padua; and from a profeſſor in the univerſity of Toulouſe, was raiſed to be a counſellor in the parliament of the ſame city. The circumſtance, which makes him chiefly memorable now, is, that though he was a Proteſtant in his heart for a good part of his life, yet he did not profeſs himſelf ſuch till a little before his death. He had indeed often diſcovered, that he was at the bottom no very good Papiſt; and he was ſo ſtrongly ſuſpected of hereſy, after the famous Mercuriale of 1559, that he would have been impriſoned, if he had not made his eſcape. He harangued in 1562 in the council of Trent, whither he was ſent embaſſador by the moſt Chriſtian King; and he expreſſed himſelf in ſo bold and free a manner, that ſome of the more zealous were highly offended at him. He went afterwards embaſſador to Venice, where he continued ſeveral years; and took occaſion to aſſiſt father Paul, in collecting materials for his "Hiſtory of the Council of Trent." On his return from Venice, Du Pleſſis Mornay, who knew his thoughts, preſſed him ſo earneſtly to declare the truth, that Ferrier openly profeſſed himſelf a Proteſtant: and the king of Navarre made him his chancellor. He was about 76 years old at the time of his renouncing Popery; and he only lived to 79. It has been ſaid, that he conſpired with the chancellor de l'Hoſpital, to break the knot, which united Bayle's Dict.

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the moſt Chriſtian King with the Holy See; to aſſemble a national council, in which the king of France, after the example of the king of England, ſhould be declared Head of the Gallican Church; and to uſurp all the eſtates of the church of France. He was reckoned among the greateſt men in Europe. He was author of ſome works in the literary way.

FERRIER (JEREMY), a miniſter and profeſſor of divinity at Niſmes, is, contrary to his nameſake in the preceding article, memorable for becoming a Papiſt, even after having maintained in public diſputation in 1602, that, "Pope Clement the VIIIth was properly the Antichriſt." Who would have thought it? Yet he was the firſt, who began to yield in the political aſſemblies of the Reformed in France. Many circumſtances in his behaviour had made him ſuſpected as a penſioner of the court, as a falſe brother, and a traitor to the churches. He did not, however, openly change his religion, till a popular tumult aroſe againſt him, in which his houſe was plundered, and himſelf ſo near being murdered, that, for the ſake of eſcaping, he was obliged to lie three days concealed in a tomb: ſo that, as Bayle obſerves, though "many have been compelled to come in, yet he may certainly be looked upon as "one who was compelled to go out." After this he ſettled at Paris, where he endeavoured to make his fortune. He publiſhed in 1614, the year after his converſion, a book of controverſy upon the ſubject of Antichriſt. The king employed him in ſeveral important affairs; and in 1626, he was commanded to attend his majeſty to Britanny, where he was honoured with the title of ſtate and privy counſellor. Cardinal de Richelieu had a particular eſteem for him. He died of a hectic fever in 1626. His family was numerous; yet there was but one daughter among them. He made all his children promiſe, that they would live and die in the Catholic Faith: "and you, my daughter," ſays he, "who have had the happineſs above your "brothers, that you were baptized in the church, do not "you alſo make me the ſame promiſe?" M. Patin, in a letter of Aug. 25, 1660, mentions this daughter in the following manner: "The lieutenant criminal here is very "ill. His wife, who is a ſhrew, has beat him, and ſhut "him up in a cellar. She is a worſe devil than Pilate's "wife was. She is daughter of Jeremy Ferrier, formerly "a miniſter of Nimes, but who abjured his religion."

Bayle's Dict.

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In another letter of Aug. 25, 1665, he ſpeaks alſo of this ſame woman: "Men talk here of nothing but the murder "of Mr. Fardieu lieutenant criminal and his wife. "The two murderers were immediately apprehended.— "The whole people go, in proceſſion as it were, to pray "for the ſouls of this unhappy pair. The woman was "ſo prodigiouſly covetous, that ſhe had neither a foot- "man, nor coachman, nor maid-ſervant: but choſe to "wait on herſelf, in order to ſave her bread. Prayers "have been ſaid in a ſolemn manner in St. Bartholomew's "church, for the ſaid lieutenant criminal and his wife: "but if ſhe had no ſoul, what will become of thoſe "prayers? for as to the wax-tapers, they are burnt and "conſumed." It is remarkable, that a ſon alſo of Jeremy Ferrier was killed by ſome footmen, whom he would have prevented from ſtriking his own: ſo that, we ſee, here is a very unfortunate family. Boileau, in his 10th Satyr, has formed a very curious Epiſode from the marriage of Mr. Fardieu and its conſequences.

Letter dated Sept. 10, 1665.

We muſt not forget to obſerve, that Ferrier was the reputed author of a famous political work, intituled, "Ca- "tholique d'Etat;" in anſwer to ſome libels, which the king of Spain's partizans had publiſhed againſt France, upon allying herſelf with the Proteſtant Powers to the prejudice of the Catholic Religion.

FESTUS (POMPEIUS), a celebrated grammarian of antiquity, who abridged a work of "Verrius Flaccus de "ſignificatione verborum." Flaccus lived under the emperors Auguſtus and Tiberius; and his work has been greatly commended by Pliny, Aulus Gellius, Priſcian, and other ancient writers. Feſtus took the pains to abridge it; not however without taking great liberties: for he was not content with ſtriking out a vaſt number of words, but pretended to criticiſe the reſt, and in a manner, as Voſſius has obſerved, not favourable to the reputation of Flaccus. However, one afterwards revenged, as it were, this treatment of Flaccus, by ſhewing the ſame to Feſtus. For in the eighth century Paul the deacon, undertaking to make a ſecond abridgment of the firſt, ſo maimed and diſfigured poor Feſtus, that it was ſcarce poſſible to know him. He lay in this miſerable ſtate, till a conſiderable fragment of him being found in the library of cardinal Farneſe, ſome pains was taken to put him again into a little order. Scaliger, Fulvius Urſinus, Aldus Minutius, and

Voſſ. de Philolog. c. v.

and others, have publiſhed three fragments of Feſtus; but the moſt complete edition is that of Paris, 1681, in quarto, publiſhed by Mr. Dacier for the uſe of the Dauphin. This work is alſo to be found among the Auctores Latinæ Linguæ, collected by Gothofredus in 1585, and afterwards re-printed with emendations and additions at Geneva, in 1622. Scaliger ſays, that Feſtus is an author of great uſe to thoſe who would attain the knowledge of the Latin tongue with accuracy.

Baillet Jugemens des Savans.

FETTI (Domenico), an eminent painter, was born at Rome in 1589, and educated under Lodovico Civoli, a famous Florentine painter. As ſoon as he quitted the ſchool of Civoli, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter. From them he took his colouring, the boldneſs of his characters, and a beautiful manner of thinking: and it were to be wiſhed, that he had copied the nice correctneſs of that maſter. Cardinal Ferdinand Gonzaga, afterwards duke of Mantua, diſcovered the merit of Fetti, retained him at his court, furniſhed him with means of continuing his ſtudies, and at laſt employed him in adorning his palace. Fetti painted with great force, but ſometimes, as is ſaid, too darkly; was very delicate in his thoughts; had a grandeur of expreſſion, and a mellowneſs of pencil, that reliſhed with the connoiſſeurs. His pictures are ſcarce, and much ſought after. He painted very little for churches. Going to Venice, he abandoned himſelf to diſorderly courſes, which, breaking his conſtitution, put an end to his life in its very prime; for he was only in his 35th year. The duke of Mantua regretted him exceedingly, and ſent for his father and ſiſter, whom he took care of afterwards. The ſiſter painted well. She became a nun, and exerciſed her talent in the convent, which ſhe adorned with ſeveral of her works. Other religious houſes in Mantua were alſo decorated with her paintings.

Bayle's Dict.

FEVARDENTIUS (Francis), a Franciſcan friar, was born at Conſtance in Lower Normandy in 1541: and might have inherited a large eſtate, had he not choſen to wear a monk's habit rather than a ſword. However, he ſeems to have judged rightly of himſelf and his talents; for he got, ſays Bayle, a much greater reputation under this dreſs, than he would have done in that of a gentleman.

Mr.

Mr. Daillè obſerves, that "he deſerved his name perfectly "well: for that he was ſo tranſported with anger, hatred, "and fury, as to be ſeldom in his right ſenſes." Fevardent in French ſignifies a briſk fire: and, indeed, he was as fiery a zealot, and as bitter a perſecutor, as the Proteſtants ever had. He was one of the moſt ſeditious preachers who raiſed the diſturbances againſt Henry III, and Henry IV; nor did he ſpare even the Chief of the Leaguers, when he thought him guilty of ſomething that might prejudice the cauſe of the rebels. He wrote commentaries on ſome books of Scripture, and tranſlated ſome works of the Fathers into French. He publiſhed at Paris in 1576, "The five books of Irenæus, reviſed "and corrected in ſeveral places from an ancient ma- "nuſcript, with an addition of five entire chapters, "which were in his manuſcript at the end of the fifth "book. He has added, at the end of each chapter, ſuch "notes as he thought neceſſary for the better underſtand- "ing of his author. They are for the moſt part uſeful "and learned: but there are ſome which go beyond the "bounds that a commentator ought to ſet to himſelf; "ſince his deſign muſt not be to appear learned, or to treat "controverted ſubjects, but only to explain his author. "The ſecond edition printed at Cologne in 1596, and "again in 1630, and at Paris in 1639, is better than the "firſt, becauſe it contains the Greek paſſages of Irenæus, "which were in Epiphanius, and ſome other ancient "writers." Thus the impartial Dupin, in his acount of Irenæus. Fevardent publiſhed alſo ſome books of controverſy, which the Catholics themſelves own to have been written with too much paſſion. He died at Paris in 1610.

FEUILLEE (Lewis), a Frenchman, was born in Provence 1660. He was of the academy of ſciences, and botaniſt to the king. He undertook, by order of Lewis XIV, ſeveral voyages into different parts of the world, and did much honour to his monarch; who cauſed an obſervatory to be built for him at Marſeilles, and ſettled upon him a penſion. He died at this place in 1732. There is of his a "Journal des Obſervations Phyſiques, "Mathematiques, & Botaniques," made upon the coaſts of South America and New Spain, in three volumes, 4to. This Journal is ſaid to be very exact and curious, though written haſhly and inelegantly. Upon his return from from the South Sea, he preſented the king with a large

large volume in folio; in which he had deſigned or drawn from nature all the curioſities of that vaſt country. This intereſting work is repoſited in the king's library; as is alſo the Journal of his voyage to the Canaries, in order to fix the firſt Meridian line. At the end of this Journal is a ſhort Hiſtory of theſe iſlands.

Bayle's Dict. FEVRET (CHARLES), an eminent French civilian, was born in 1583. In 1602, he attended into Germany the celebrated Bongars, who was ſent by Henry IV. reſident from France, into the empire: but ſoon left him, to go and ſtudy the law at Heidelberg, where the well-known Godefroy was at that time law-profeſſor. Godefroy took great care of Fevret, who was recommended to him by ſeveral perſons of quality: he received him into his houſe, and cauſed him to hold public diſputations, which he did with great applauſe. In 1607, Fevret returned to Dijon, where he married Mrs. Anne Brunet of Beaulne, by whom he had nineteen children; fourteen of which they brought up together during eight years. After his wife's death, which happened in 1637, he cauſed his bed to be made one half narrower, and never would marry again. He gained great reputation at the bar at Dijon; and was choſen counſellor to the three eſtates of the province. In 1629, Lewis the XIIIth being come to Dijon, in order to puniſh a popular inſurrection, Fevret was choſen to petition the king, that he would graciouſly be pleaſed to pardon the guilty. He ſpoke for all the corporations, and made ſo elegant a diſcourſe, that the king commanded him to print it, and to ſend it to him at Lyons. His majeſty pardoned the authors of the ſedition, and granted to Fevret the place of counſellor in the parliament of Dijon: but not being permitted to fill it by a deputy, he refuſed it, becauſe he would not quit his profeſſion of an advocate, and contented himſelf with the poſt of king's counſellor ſecretary to the court, with a penſion of 900 livres, which he obtained gratis. As he was frequently ſent a deputy to the court, he was known to de Morillac, keeper of the ſeals of France, who honoured him with his friendſhip. As early as 1626 and 1627, Monſieur, the king's brother, had choſen him for his counſellor in ordinary in all his affairs: and the prince of Condé had made him intendant of his houſe, and of his affairs in Burgundy. He was continued in the ſame poſt by his ſon Lewis de Bourbon prince of Condé; and, during the life of theſe

two princes, he was honoured with their favour in a diſtinguiſhing manner. Frederic Caſimir, prince palatine of the Rhine, and his conſort Amelia Antwerpia, born princeſs of Orange, choſe him alſo their counſel and intendant for their affairs in Burgundy. He had a particular correſpondence with all the learned civilians in his time. He died at Dijon 1661, in his 78th year.

He publiſhed in 1645, a ſmall Latin treatiſe, intituled, "De Claris Fori Burgundici Oratoribus;" and his "Traité "de l'Abus" in 1653. This laſt celebrated work was written at the ſolicitation of the ſecond Lewis de Bourbon prince of Condé. He enlarged it by one half, which occaſioned a ſecond edition of it, after his death, in 1667. It was re-printed a third time ten years after; but the beſt edition is that of Lyons, 1736, in two volumes, folio. He made an excellent tranſlation of Pybrac's "Quatrains," in Latin verſes, printed at Lyons, 1667, with a commentary under this title, "De officiis vitæ "humanæ, ſive, in Pybraci Tetraſticha Commentarius." Several authors have mentioned him and his works in a very honourable manner.

FICINUS (MARSILIUS), a celebrated Italian, was born at Florence in 1433, and educated at the expence of Laurence de Medicis. He attained a perfect knowledge of the Greek and Latin tongues, and became a great philoſopher, a great phyſician, and a great divine. He was in the higheſt favour with Laurence and Coſmo de Medicis, who provided him plentifully with every thing he wanted, and made him a canon of the cathedral church of Florence. He applied himſelf intenſely to the ſtudy of philoſophy; and, while others were ſtriving who ſhould be the deepeſt read in Ariſtotle, who was then the philoſopher in faſhion, he devoted himſelf wholly to Plato. He was indeed the firſt who reſtored the Platonic Philoſophy in the Weſt; for the better effecting of which, he tranſlated into Latin the whole works of Plato. There goes a ſtory, but we know not how true it is, that when he had finiſhed his tranſlation, he communicated it to his friend Marcus Muſurus, to have his approbation of it; but that, Muſurus diſliking it, he did it all over again. He had no ſooner ended his tranſlation of Plato, but he was informed by John Picus earl of Mirandula, that Coſmo deſired to have Plotinus tranſlated. This taſk Ficinus undertook and finiſhed. He not only tranſlated Plotinus, but

but alſo made ſummaries and analyſes of each book. He tranſlated alſo the works, or part of them at leaſt, of Proclus, Jamblicus, Porphyrius, and other celebrated Platoniſts.

In his younger years, Ficinus lived like a philoſopher; and too much ſo, as is ſaid, to the neglect of piety. However, Savanorola coming to Florence, Ficinus went with every body elſe to hear his ſermons; and while he attended them for the ſake of the preacher's eloquence, he imbibed a ſtrong ſenſe of religion, and devoted himſelf henceforward more eſpecially to the duties of it. He died at Correggio in 1499, and, as Baronius aſſures us upon the teſtimony of what he calls credible authors, appeared immediately after his death to his friend Michael Mercatus: to whom, it ſeems, he had promiſed to appear, in order to confirm what he had taught concerning the immortality of the ſoul. His writings, ſacred and prophane, are very numerous. Among the former are his Treatiſe of the Chriſtian Religion, dedicated to Laurence de Medicis; eight books of the Immortality of the Soul and Eternal Happineſs; a Commentary upon St. Paul's Epiſtle to the Romans, &c. Among the latter, "De Sole liber "Allegoricus et Anagogicus; De Lumine liber; De "Vita; De Voluptate," &c. His works were all collected and printed at Venice in 1516, and at Baſil in 1561 and 1576, and at Paris 1641, in two volumes, folio. Twelve books of his Epiſtles, among which are many Treatiſes, were printed ſeparately in folio at Venice, 1495, and at Nuremberg, 1497, in quarto.

FIDDES (RICHARD), an Engliſh divine, and ingenious and polite writer, was born of reputable parents, at Hunmanby near Scarborough in Yorkſhire in 1671. After training at a private ſchool in that neighbourhood, he was admitted of Corpus Chriſti, and then of Univerſity-college, in Oxford; where by his parts and addreſs he gained many friends. However, he did not continue there; but, after taking a batchelor of arts degree in 1693, returned to his relations, and married the ſame year a gentlewoman of good family and fortune. In 1694, he was ordained prieſt by Dr. Sharp archbp. of York; and, not long after, preſented to the rectory of Halſham in that county. Halſham, being ſituated in a marſh, proved the occaſion of much ill health to Fiddes and his family; and he had the misfortune, while there, to be ſo deprived on a ſudden of his ſpeech, as never to be able to utter words

words very articulately after, unleſs, which is pretty extraordinary, he was elevated with two or three glaſſes of wine more than uſual. His dioceſan, however, diſpenſed with his reſidence upon his benefice for the future; upon which he removed to Wickham, and continued there ſome months. Being no longer able to diſplay his preaching talents, which before were confeſſedly great, and having a numerous family, he reſolved to devote himſelf entirely to writing. He was not the firſt who had been forced to eke out an inſufficient maintenance, by applying to that way of life: Bayle and Le Clerc, much greater men, had been driven to it before him. For this purpoſe, he went to London in 1712; and, by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The dean had a great eſteem for Fiddes, and recommended his cauſe with the warmth and ſincerity of a friend. The queen ſoon after appointed him chaplain to the garriſon at Hull, and would probably have provided handſomely for him, if death had not prevented her. Loſing his patrons upon the change of the miniſtry in 1714, he loſt the above-mentioned chaplainſhip; and the expences of his family increaſing, as his ability to ſupply them leſſened, he was obliged to apply himſelf to writing with greater aſſiduity than ever. Nevertheleſs, he continued in high eſteem with his contemporary writers, eſpecially thoſe of his own party; and was encouraged by ſome of the moſt noted men of thoſe times. By the generoſity of his friend and relation Dr. Ratcliff, he took the degree of batchelor of divinity; and was afterwards honoured by the univerſity with that of doctor, partly in conſideration of his abilities as a writer, and partly, no doubt, on account of his party. He died in 1725, aged 54 years, at Putney, leaving behind him an unhappy family, conſiſting of a wife and ſix children; and was buried in Fulham church-yard, near the remains of biſhop Compton, to whom he had been much obliged.

We ſhall have occaſion to mention other particulars, relating to his life and character, in the catalogue of his works, which is now to follow. His firſt publication, as far as we can find, was, 1. "A Prefatory Epiſtle concern-" ing ſome Remarks to be publiſhed on Homer's Iliad: " occaſioned by the propoſals of Mr. Pope towards a new " Engliſh verſion of that Poem, 1714." 12mo. It is addreſſed to Dr. Swift, to whom, in the following paſſage, he

makes a grateful acknowledgment of his obligations: "If this prefatory addreſs," ſays he, "may be of any uſe, "which you are the beſt able to determine, I ſhall be glad "to ſee it made public; though from no other motive of "vanity, except that of being thought to have a ſhare in "your friendſhip, and to have received the moſt ingeni- "ous, the moſt ſenſible, and ſeaſonable proofs of it. In "particular, from your recommending me to that noble "Mæcenas of the age, who diſpenſes his favours with a "magnificence," &c. But the firſt work, by which he diſtinguiſhed himſelf in any conſiderable degree, was, 2. "Theologia Speculativa: or the firſt part of a body of "divinity under that title, wherein are explained the "principles of Natural and Revealed Religion, 1718." folio. This met with a favourable reception from the public: nevertheleſs, when Stackhouſe came afterwards to undertake a work of a ſimilar nature, he could not help ſpeaking lightly of it. "Dr. Fiddes," ſays he, "was a "polite rather than a learned man: and his want of "books, and other proper encouragements, put him under "the neceſſity of entertaining us with a fine ſtyle and "manner of expreſſion, whereof he was certainly a very "great maſter, when he knew himſelf inſufficient to go "to the bottom of his argument. It is a melancholy "reflection, that a perſon of his genius ſhould be ſo far "neglected by the world, as to live in want of any "thing: but, while we lament his misfortune in this re- "ſpect, we cannot but at the ſame time condole with his "reader, who, in the latter part of his work more eſpeci- "ally, to his great joy, will meet with an abundance of "excellent words, but to his great ſurprize and diſcon- "tent will meet with words only." Dr. Fiddes's ſecond part is intituled, "Theologia Practica, wherein are ex- "plained the duties of Natural and Revealed Religion;" and was publiſhed in 1720. folio. The ſame year alſo he publiſhed in folio, 3. "Fifty-two practical Diſcourſes "on ſeveral Subjects, ſix of which were never before "printed." Theſe, as well as his "Body of Divinity," were publiſhed by ſubſcription.

Page 3, 4.

Introduction to Stackhouſe's Body of Divinity, p. 2.

But the work which made the moſt noiſe, which gained him the moſt friends, and certainly the moſt enemies, was, 4. "The Life of Cardinal Wolſey, 1724," in folio. It is dedicated to the chancellors, vice chancellors, doctors, and other members of the two univerſities; and the ſubſcription for it was large. This work was attacked with

great ſeverity in "The London Journal," and the author charged with being a Papiſt: who thereupon publiſhed, 5. "An Anſwer to Britannicus, Compiler of the London Journal, 1725." This anſwer conſiſts of two Letters; in the firſt of which he endeavours to obviate the charge of Popery; in the ſecond, to ſhew his impartiality in the life of this cardinal. Nevertheleſs, Dr. Knight, in the "Life of Eraſmus," publiſhed a little after our author's death, attacked him in the ſevereſt terms, accuſing him of ſpeaking irreverently of Eraſmus, "probably," ſays he, "becauſe he had by his writings favoured the "Reformation.—Dr. Fiddes cenſures the Reformation; "—and, to give it the more home ſtrokes, goes to the "very root of it, and does all he can to evince the un- "juſtifiable grounds it proceeded upon; ridicules the in- "ſtruments of it; and would inſinuate, that there was a "change made for the worſe, and therefore palliates ſome "of the moſt abſurd doctrines of the church of Rome, "which were happily thrown off at the Reformation." Knight's Life of Eraſmus. Introduct. p. 15, 16.

He afterwards goes farther, aſſerting, among other particulars, that our author "has moſt partially and indeed "ſcandalouſly reflected upon the opening of the Reforma- "tion, laying on the groſſeſt colours to hide the deformi- "ties of Popery." He then proceeds, "to give the true "riſe and occaſion of writing this life of Wolſey," which he declares to have been at the ſolicitation of the late biſhop Atterbury, on occaſion of the diſpute in which he was then engaged with archbp. Wake. Knight ſays, that "Atterbury ſupplied our author with his own collections, "directed him to the ſtock of others, procured him the "whole party of ſubſcribers, entertained him at his deanery "at Weſtminſter, ſuggeſted matter and method, turned "him to authorities and conjectures, and laid the whole "plan for forming ſuch a life as might blacken the Re- "formation, caſt lighter colours upon Popery, and even "make way for a Popiſh pretender." Life, p. 381. P. 382.

Fiddes, indeed, had given occaſion for part of this ſurmiſe, by ſaying, that "a very learned prelate generouſly offered to let me com- "pile the life of cardinal Wolſey in his houſe. I ſhould, "under ſuch a direction, not only have had the benefit of "many curious and deep reſearches into eccleſiaſtical an- "tiquity, but of the beſt and moſt uſeful inſtructions, "both in reſpect to the matter and the conduct of my "work. But I had not thoſe aſſiſtances," &c. This ſuſpicion was likewiſe heightened by the eulogium he made Life of C. Wolſey. Introduct. p. 12.

made on Atterbury, a little before his deprivation. "I "shall not," says he, "incur any censure for paying a debt "of gratitude to a learned prelate, under his present cir- "cumstances; or for celebrating those great talents, "wherein, as a person of capacity and letters, his most "inveterate enemies must allow him to excel. It is igno- "ble and unjust, because men are charged with high "crimes, either to refuse them those grateful acknow- "ments, which are due to their beneficial actions, or to "deny their extraordinary and distinguishing abilities on P. 13. "other accounts."

Though it may be difficult to determine, how far our author was at the bottom an enemy to the Reformation, yet all who have read it must allow, that this life of Wolsey was undertaken and written under the influence of a party-spirit: however, having cited so much against him, let us hear him a word or two for himself, in regard to the two main points mentioned above. "First," says he, "as to "your chimerical charge of Popery, it may not be im- "proper to declare, that I do not think myself affected "by any thing you have said, or can say to my prejudice, "if by Popery you mean the true primitive doctrine of "the church of England, &c. but if you intend, that "every man is a Papist, or Popishly affected, who asserts "any of the following propositions, viz. that God is "the author of peace, and not of confusion; that the "Christian Church is a regular and visible society, found- "ed by the Son of God; that there is a continual suc- "cession of pastors in it, who derive their powers from "Christ, and which no human authority can either confer, "or alter the original method of conveying; that such "pastors have certain inalienable, inherent, and there- "fore independent rights, which the Civil Magistrates as "such cannot exercise, and of which the Civil Magistrate "here in England has disclaimed all right of exercising: Answer to Britannicus, p. 6. "if this is your notion of Popery, the wit of man cannot "contrive any method in order to introduce Popery so "effectual, as by propagating this notion." Secondly, as to his partiality for Wolsey, "though," says Fiddes, "he had some great and generous qualities, I was far, "when I wrote his life, from designing a perfect cha- "racter. I charge him with several faults, but was "willing, considering some popular unjust prejudices, "under which he has all along suffered, to obviate them, "so far as they might be obviated, upon just and reason-

" able grounds: and, after all the noiſe that has been " made concerning my partiality to him, I have not yet " been charged upon ſufficient evidence with one falſe " fact, or with one falſe inference from any true fact or " facts relating to him.—However, had I really been " under ſome favourable prejudices, in compiling the life " of ſo great a Prelate and Miniſter of State, who em- " ployed all his eccleſiaſtical revenues, not in a ſacrile- " gious application of them to private uſes, and all the " revenues ariſing from his civil employments, not to ag- " grandize his own family, but in acts of public muni- " ficence, eſpecially towards the advancement of learn- " ing; which glorious deſign both our univerſities have " ſo often and ſo juſtly celebrated; though in this reſpect " I had not indeed written cardinal Wolſey's life accord- " ing to the ſtrict rules of hiſtorical juſtice, yet an error, " which for the ſake of ſo many beneficent actions had " inclined me to cover even a multitude of faults, would " certainly have been more pardonable, than the method " according to which, I perceive, his life would have been " written under your direction, with all bitterneſs, and " wrath, and anger, and clamour, and evil-ſpeaking." Ibid. p. 39.

The great encouragement, which the Life of Wolſey met with, prompted him to undertake the Lives of Sir Thomas More and biſhop Fiſher: but when he had gone through a great part of this work, he loſt his manuſcript. He publiſhed, 6. " A General Treatiſe of Morality, " formed upon the principles of Natural Reaſon only; " with a preface, in anſwer to two Eſſays lately publiſhed " in the FABLE OF THE BEES, and ſome incidental re- " marks upon an INQUIRY CONCERNING VIRTUE, by " the right honourable Anthony earl of Shafteſbury;" in 1724, 8vo. In his preface, he defends ſome opinions of Shafteſbury againſt the author of the " Search into " the Nature of Society;" and afterwards vindicates Dr. Ratcliff from the aſperſions of the ſame author, on account of his benefaction to the univerſity of Oxford. 7. " A " Preparative to the Lord's Supper." 8. " A Letter in " anſwer to one from a Freethinker, occaſioned by the " late duke of Buckingham's epitaph: wherein certain " paſſages in it that have been thought exceptionable are " vindicated, and the doctrine of the ſoul's immortality " aſſerted. To which is prefixed a verſion of the Epitaph, " agreably to the explication given of it in the Anſwer;" in 1721, 8vo. Here follows the Epitaph and Verſion, by

which the reader may know that our author miſunderſtood it, without being at the trouble to read his pamphlet:

Pro Rege ſæpe, pro Republica ſemper.
Dubius, non improbus vixi.
Incertus morior, ſed inturbatus.
Humanum eſt errare, & neſcire.
Chriſtum adveneror, Deo confido,
Omnipotenti, benevolentiſſimo.
Ens Entium, miſerere mei.

"Much for the prerogative, ever for my country.
"I lived irregular, not profligate.
"Though going to a ſtate unknown, I die reſigned.
"Frailty and Ignorance attend on human life.
"Religouſly I worſhip Chriſt, in God confide,
"Almighty, and moſt merciful.
"O thou principle of all Beings, and firſt of
"Cauſes, have compaſſion on me."

To conclude with a ſhort character of our author. He was an ingenious, not a very learned, man. He had ſo happy a memory, that he retained every thing he read, and never made uſe of notes in preaching. He was far from being a nervous writer, abounding in matter: he was, on the contrary, wordy; more ſo than probably he would have been, if his neceſſities would have allowed him time to contract his thoughts into a narrower compaſs. It is reaſonable to ſuppoſe, that he was ſincere in his profeſſions concerning the Hierarchy; and as reaſonable to ſuppoſe, that he had no affection for Popery. His misfortunes, in the latter part of his life, were chiefly owing to his ſtrong attachment to a party: nevertheleſs, his application to his ſtudies was ſo intenſe, that he would frequently paſs whole nights in writing, which, together with his misfortunes, is ſuppoſed not a little to have haſtened his death. He was reckoned, upon the whole, a good kind of man, but wanting ſomewhat in point of prudence, and by no means a manager of his money.

FIELD (RICHARD), an eminent divine of the church of England, was born of a reputable family at Hempſtead in Hertfordſhire, 1561; and, at ſixteen, admitted of Magdalen-college in Oxford: but, after taking his firſt degree, removed to Magdalen-hall. He continued ſeven years in this ſituation, diſtinguiſhed as a great divine, a great preacher, and a prodigious diſputant: and then in

Athen. Oxon.

1594,

1594, being batchelor of divinity, was chosen reader in that faculty to the Society of Lincoln's-Inn in London. He gave so much satisfaction here, that one of the members of the house became his patron, and gave him the living of Burrowclere in Hampshire. Soon after he had the offer of St. Andrew's in Hoborn, London, a living of greater value, and more in the way to preferment; but he chose to continue where he was, liking a reserved life, where he might, says Wood, serve God and follow his studies. In 1598, being then doctor of divinity, he was made chaplain to queen Elizabeth; and about that time commenced a friendship with the famous Hooker, whom he resembled in his great learning and humility. Upon the accession of James, he was made chaplain in ordinary to him; and by the king's own appointment was sent for to Hampton-Court. In 1604, he became canon of Windsor; and the same year, when the king was to be entertained at Oxford with scholastic exercises, was sent for out of the country, to bear a part in the divinity-act. In 1609, he became dean of Gloucester; and the year after published a second edition, augmented with a fifth book and an appendix, of his "Four Books of the "Church." This work is dedicated to Villiers, afterwards duke of Buckingham; and confirmed all men in the high notions they had conceived of Field's great parts and learning. He was esteemed a perfect oracle in his way; and divines of even the first order scarce ever went to him, without loading themselves with questions. When king James heard him preach the first time, he said, "This is a FIELD for God to dwell in:" an expression like that of Fuller, who, citing something out of his books upon the church, styleth him "that learned "divine, whose memory smelleth like a FIELD which "the Lord hath blessed." The king had once an intention to send him into Germany, with a view of composing the differences between the Lutherans and Calvinists; but something put him off. His majesty, however, retained the same good opinion of him to the last, and designed him for a bishopric. Salisbury was first fixed on, but the solicitation of great personages carrying that elsewhere, the king was resolved to bestow Oxford upon him; and Sir George Villiers, in a letter dated July 11, 1616, told him, that if he was minded to take that see upon him, he should repair to the court, kiss the king's hand, and hold his benefices in commendam with

Holy War, b. iv. c. 5.

it. God, however, was pleaſed, as Wood ſays, to prefer him to a better place; for, Nov. the 21ſt following, he died, aged 55 years. He was eſteemed, ſays the ſame author, "a principal maintainer of proteſtancy, a powerful "preacher, a profound ſchoolman, exact diſputant, and "ſo admirably well-knowing in the controverſies between "the Proteſtants and Papiſts, that few, or none, went "beyond him. He had a great memory; and any book "he read he was able to carry away the ſubſtance of. He "was one that much laboured to heal the breaches of "Chriſtendom, and was ready to embrace truth, where-"ſoever he found it. His deſire, his prayers, his en-"deavours, were for peace, to make up the breaches of "the church, not to widen differences, but to compoſe "them. He was a good and faithful paſtor, and his care "reached unto all churches. He was a loving huſband, "a tender father, a good maſter and neighbour, and ready "and willing to do good to all," &c. A very great and amiable character!

His books upon the Church were re-printed at Oxford in 1628, folio. Beſides theſe, he publiſhed a Sermon preached before the king at Whitehall, upon Jude, ver. 3. in 1604; and a little before his death he had almoſt compoſed a book, intituled, "A View of the Controverſies in "Religion, which in theſe laſt times have cauſed the la-"mentable Diviſions of the Chriſtian World." But this book, not being finiſhed, was never publiſhed, though a preface was written to it by its author.

Biogr. Dramat.

FIELDING (HENRY), a well-known and juſtly celebrated writer of our own time, was born at Sharpham-Park in Somerſetſhire, April 22, 1707. His father Edmund Fielding, eſq. who was a younger ſon of the earl of Denbigh, was in the army, and towards the cloſe of king George I's reign, or the acceſſion of George II. was promoted to the rank of a lieutenant-general. His mother was daughter to judge Gould, and aunt to the preſent Sir Henry Gould, one of the judges of the Common Pleas. This lady, beſides our author, who ſeems to have been her firſt born, had another ſon and four daughters. And, in conſequence of his father's ſecond marriage, Mr. Fielding had ſix half-brothers, all of whom are dead; one of theſe, John, ſucceeded our Henry in the commiſſion of the peace for the county of Middleſex, was knighted as being a very diſtinguiſhed perſonage in his ſituation, and died in 1781. Mr.

Mr. Fielding received the firſt rudiments of his education at home, under the care of the Rev. Mr. Oliver, for whom he ſeems to have had no great regard, as he is ſaid to have deſigned a portrait of his character in the very humorous yet deteſtable one of parſon Trulliber, in his "Joſeph Andrews." When taken from under this gentleman's charge, he was removed to Eton-ſchool, where he had an opportunity of cultivating a very early intimacy and friendſhip with ſeveral, who afterwards became the firſt perſons in the kingdom, ſuch as lord Lyttelton, Mr. Fox, Mr. Pitt, Sir Charles Hanbury Williams, &c. who ever through life retained a warm regard for him. But theſe were not the only advantages he reaped at that great ſeminary of education; for, by an aſſiduous application to ſtudy, and the poſſeſſion of ſtrong and peculiar talents, he became, before he left that ſchool, uncommonly verſed in Greek authors, and a perfect maſter of the Latin claſſics. Thus accompliſhed, at about eighteen years of age he left Eton, and went to Leyden, where he ſtudied under the moſt celebrated civilians for about two years, at the expiration of which time, the remittances from England not coming ſo regularly as at firſt, he was obliged to return to London.

In ſhort, general Fielding's family being very greatly increaſed by his ſecond marriage, as may be ſeen from what we have ſaid above, it became impoſſible for him to make ſuch appointments for this his eldeſt ſon as he could have wiſhed; his allowance was therefore either very ill paid, or entirely neglected. This unhappy ſituation ſoon produced all the ill conſequences which could ariſe from poverty and diſſipation. Poſſeſſed of a ſtrong conſtitution, a lively imagination, and a diſpoſition naturally but little formed for œconomy, he found himſelf his own maſter, in a place where the temptations to every expenſive pleaſure are numerous, and the means of gratifying them eaſily attainable. From this unfortunately pleaſing ſituation ſprang the ſource of every misfortune or uneaſineſs that Mr. Fielding afterwards felt through life. He very ſoon found that his finances were by no means adequate to the frequent draughts made on him from the conſequences of the briſk career of diſſipation which he had launched into; yet, as diſagreeable impreſſions never continued long upon his mind, but only on the contrary rouzed him to ſtruggle through his difficulties with the greater ſpirit and magnanimy, he flattered himſelf that he ſhould

ſhould find his reſources in his wit and invention, and accordingly commenced writer for the ſtage in the year 1727, at which time he had not more than attained the completion of his twentieth year.

His firſt attempt in the drama was a piece called "Love "in ſeveral Maſques," which, though it immediately ſucceeded the long and crowded run of the "Provoked Huſ-"band," met with a favourable reception, as did likewiſe his ſecond play, which came out in the following year, and was intituled, "The Temple Beau." He did not, however, meet with equal ſucceſs in all his dramatic works, for he has even printed, in the title-page of one of his Farces, *as it was* damned *at the Theatre Royal Drury-Lane*; and he himſelf informs us, in the general preface to his Miſcellanies, that for the "Wedding-Day," though acted ſix nights, his profits from the houſe did not exceed fifty pounds. Nor did a much better fate attend on ſome of his earlier productions, ſo that, though it was his lot always to write from neceſſity, he would probably, notwithſtanding his writings, have laboured continually under that neceſſity, had not the ſeverity of the public, and the malice of his enemies, met with a noble alleviation from the patronage of ſeveral perſons of diſtinguiſhed rank and character, particularly the late dukes of Richmond and Roxburgh, John duke of Argyle, the firſt lord Lyttelton, &c. the laſt-named of which noblemen, not only by his friendſhip ſoftened the rigour of our author's misfortunes while he lived, but alſo by his generous ardour has vindicated his character, and done juſtice to his memory, after death.

About ſix or ſeven years after Mr. Fielding's commencing a writer for the ſtage, he fell in love with and married one Miſs Craddock, a young lady from Sarliſbury, poſſeſſed of a very great ſhare of beauty, and a fortune of about 1500 l. and about the ſame time his mother dying, an eſtate at Stower, in Dorſetſhire, of ſomewhat better than 200 l. per annum, came into his poſſeſſion. With this fortune, which, had it been conducted with prudence and œconomy, might have ſecured to him a ſtate of independence for life, and, with the helps it might have derived from the productions of a genius unincumbered with anxieties and perplexity, might have even afforded him an affluent income; with this fortune, and a wife whom he was fond of to diſtraction, and for whoſe ſake he had taken up a reſolution of bidding adieu to all the follies and intemperances to which he had addicted himſelf

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in that ſhort but very rapid career of a town life which he had run, he determined to retire to his country ſeat, and there reſide entirely.

But here, in ſpite of this prudent reſolution, one folly only took place of another, and family pride now brought on him all the inconveniences in one place, that youthful diſſipation and libertiniſm had done in another. The income he poſſeſſed, though ſufficient for eaſe, and even ſome degree of elegance, yet was in no degree adequate to the ſupport of either luxury or ſplendour. Yet, fond of figure and magnificence, he incumbered himſelf with a large retinue of ſervants; and his natural turn leading him to a fondneſs for the delights of ſociety and convivial mirth, he threw wide open the gates of hoſpitality, and ſuffered his whole patrimony to be devoured up by hounds, horſes, and entertainments. In ſhort, in leſs than three years, from the mere paſſion of being eſteemed a man of great fortune, he reduced himſelf to the diſpleaſing ſituation of having no fortune at all; and, through an ambition of maintaining an open houſe for the reception of *every one elſe*, he ſoon found *himſelf* without a habitation which he could call his own. In a word, by a deſire, as Shakſpeare expreſſes it,

"——of ſhewing a more ſwelling port
"Than his faint means would grant continuance,"

he was, in the courſe of a very ſhort period, brought back to the ſame unfortunate ſituation which he had before experienced; but with this aggravation to it, that he could now have none of thoſe reſources in future to look forward to, which he had thus indiſcreetly laviſhed. He had undermined his own ſupports, and had now nothing but his own abilities to depend on for the recovery of what he had ſo wantonly thrown from him, an eaſy competence. Not diſcouraged, however, he determined to exert his beſt abilities, betook himſelf cloſely to the ſtudy of the law, and, after the cuſtomary time of probation at the Temple, was called to the bar, and made no inconſiderable figure in Weſtminſter-hall.

To the practice of the law Mr. Fielding now applied himſelf with great aſſiduity, both in the courts here and on the circuits, ſo long as his health permitted him, and it is probable would have riſen to a conſiderable degree of eminence in it, had not the intemperances of his early parts of life put a check, by their conſequences, to the progreſs of his ſucceſs. In ſhort, though but a young man, he

he began now to be moleſted with ſuch violent attacks from the gout, as rendered it impoſſible for him to be ſo conſtant at the bar as the laborioufneſs of his profeſſion required, and would only permit him to purſue the law by ſnatches, as ſuch intervals as were free from indiſpoſition. However, under theſe united ſeverities of pain and want, he purſued his reſearches with an eagerneſs peculiar to him: and, as a proof of the degree of eminence to which he roſe, he left two Mſ. volumes, in folio, on the crown law; the branch he moſt applied himſelf to. It ſerves to give us an idea of the great force and vigour of his mind, if we conſider him purſuing ſo arduous a ſtudy under the exigences of family diſtreſs, with a wife and children, whom he tenderly loved, looking up to him for ſuſtenance, with a body torn by the acuteſt pains, and a mind diſtracted by a thouſand avocations, yet obliged, for immediate ſupply, to produce almoſt extempore, a play, a farce, a pamphlet, or a news-paper. A large number of fugitive political tracts, which had their value when the incidents were actually paſſing on the great ſcene of buſineſs, came from his pen. The periodical paper called "The Champion" owes its chief ſupport to his abilities. "An Epiſtle to the Right Honourable Sir Robert Walpole," written in 1730, ſhews at once our author's acquaintance with diſtreſs, and the firmneſs of mind with which he ſupported it. Such other works, as were produced before his genius was come to its full growth, were, "An Eſſay on Converſation;" "An Eſſay on the Knowledge and Characters of Men;" "A Journey from this World to the next;" "The Hiſtory of Jonathan Wyld the Great;" &c.

But his genius is ſeen in full and vigorous exertion; firſt in "Joſeph Andrews," and moſt completely in his "Tom Jones;" which are too well known, and too juſtly admired, to leave us any room for expatiating on their merits. Soon after the publication of "Joſeph Andrews," his laſt comedy was exhibited on the ſtage, intituled, "The Wedding-Day," which was attended with but an indifferent ſhare of ſucceſs. The repeated ſhocks of illneſs diſabled him from being an aſſiduous attendant at the bar: from buſineſs, therefore, he derived little or no ſupplies, and his proſpect grew every day more gloomy and melancholy. To theſe diſcouraging circumſtances, if we add the infirmity of his wife, whom he loved tenderly, and the agonies he felt on her account, the meaſure of his

his affliction will be well nigh full. That fortitude of mind, with which he met all the other calamities of life, deſerted him on this moſt trying occaſion, and her death, which happened about this time, brought on ſuch a vehemence of grief, that his friends began to think him in danger of loſing his reaſon. However, when the firſt emotions of ſorrow were abated, philoſophy adminiſtered her aid, his reſolution returned, and he began again to ſtruggle with his fortune. He engaged in two periodical papers ſucceſſively, with a laudable and ſpirited deſign of rendering ſervice to his country. The firſt of theſe was called "The True Patriot," which was ſet on foot during the rebellion of 1745. Precarious, however, as this means of ſubſiſtence unavoidably muſt be, it was ſcarcely poſſible he ſhould be enabled by it to recover his ſhattered fortunes, and was therefore at length obliged to accept of the office of an acting magiſtrate in the commiſſion of the peace for the county of Middleſex, in which ſtation he continued till pretty near the time of his death; an office, however, which ſeldom fails of being hateful to the populace, and of courſe liable to many infamous and unjuſt imputations, particularly that of venality; a charge which the ill-natured world, not unacquainted with Mr. Fielding's want of œconomy and paſſion for expence, were but too ready to caſt upon him [A]. Yet, amidſt all the laborious duties of his office, his invention could not lie ſtill; but he found leiſure to amuſe himſelf, and afterwards the world, with "The Hiſtory of Tom Jones." His "Amelia" was entirely planned and executed, whilſt he was diſtracted by a multiplicity of avocations which ſurround a public magiſtrate; and his conſtitution, now greatly impaired and enfeebled, was labouring under ſeverer attacks of the gout than he had before felt: yet the activity of his mind, was not to be ſubdued. At length, however, his whole frame of body was ſo entirely ſhattered by continual inroads of complicated diſorders, and the inceſſant fatigue of buſines in his office, that, by the advice of his phyſicians, he ſet out for Liſbon. Even in this diſtreſsful condition,

[A] From this charge Mr. Murphy, in the life of this author, prefixed to a late edition of his works, has taken great pains to exculpate him; as has likewiſe Mr. Fielding himſelf, in his "Voyage to Liſbon," which was not only his laſt work, but may with ſome degree of propriety be conſidered as the laſt words of a dying man; that voyage having been undertaken only as a *dernier reſort* in one laſt deſperate effort for the preſervation of life, and the reſtoring a conſtitution broken with chagrin, diſtreſs, vexation, and public buſineſs.

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his imagination ſtill continued making the ſtrongeſt efforts to diſplay itſelf; and the laſt gleam of his wit and humour faintly ſparkled in the "Journal" he left behind him of his "Voyage" to that place: which was publiſhed, 1755, at London, in 12mo.

In about two months after his arrival at Liſbon, he died, 1754, in his 48th year. His works have been publiſhed in ſeveral ſizes, with "An Eſſay on the Life and Genius "of the Author, by Arthur Murphy, Eſq."

Mr. Fielding's genius, as we have before obſerved, was moſt ſuperior in thoſe ſtrong, lively, and natural paintings of the characters of mankind, and the movements of the human heart, which conſtitute the baſis of his novels; yet, as comedy bears the cloſeſt affinity to this kind of writing, his dramatic pieces, every one of which is comic, are far from being contemptible. His farces and ballad pieces, more eſpecially, have a ſprightlineſs of manner, and a forcibleneſs of character, which it is impoſſible to avoid being agreeably entertained by; and in thoſe among them which he has in any degree borrowed from Moliere or any other writer, he has done his original great honour and juſtice, by the manner in which he has handled the ſubject. His dramatic works (26 in number) are particularized in the "Biographia Dramatica."

As to Mr. Fielding's character as a man, it may in great meaſure be deduced from the incidents above related of his life, but cannot perhaps be with more candour ſet forth than by his biographer Mr. Murphy, and with ſome of whoſe words therefore this article ſhall be cloſed.

"It will be," ſays that gentleman, "an humane and "generous office to ſet down to the account of ſlander "and defamation, a great part of that abuſe which was "diſcharged againſt him by his enemies in his life-"time; deducing however from the whole this uſeful "leſſon, 'that quick and warm paſſions ſhould be early "controuled, and that diſſipation and extravagant plea-"ſures are the moſt dangerous palliations that can be "found for diſappointments and vexations in the firſt "ſtages of life.' We have ſeen," adds he, "how Mr. "Fielding very ſoon ſquandered away his ſmall patri-"mony, which, with œconomy, might have procured "him independence;—we have ſeen how he ruined, into "the bargain, a conſtitution, which in its original tex-"ture ſeemed to laſt much longer. When illneſs and "indigence were once let in upon him, he no longer re-

"mained

" mained the maſter of his own actions; and that nice " delicacy of conduct which alone conſtitutes and pre- " ſerves a character, was occaſionally obliged to give way. " When he was not under the immediate urgency of " want, thoſe who were intimate with him are ready to aver, " that he had a mind greatly ſuperior to any thing mean " or little; when his finances were exhauſted, he was " not the moſt elegant in his choice of the means to re- " dreſs himſelf, and he would inſtantly exhibit a farce or " a puppet-ſhew, in the Hay-market theatre, which was " wholly inconſiſtent with the profeſſion he had embarked " in. But his intimates are witneſs how much his pride " ſuffered when he was forced into meaſures of this kind; " no man having a juſter ſenſe of propriety, or more " honourable ideas of the employment of an author and " a ſcholar."

FIENNES (WILLIAM), lord Say and Sele, a perſon of literary merit, but not ſo eminent for that, as for the part he bore in the Grand Rebellion. He was born at Broughton in Oxfordſhire, in 1582, being the eldeſt ſon of Sir Richard Fiennes, to whom James I. had reſtored and confirmed the dignity and honour of baron Say and Sele: and, after being properly inſtructed in Wickham-ſchool near Wincheſter, was ſent in 1596 to New-College in Oxford; of which, by virtue of his relationſhip to the founder, he was made fellow. After he had ſpent ſome years here in ſtudy, he travelled into foreign countries, and then returned home with the reputation of a wiſe and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to the meaſure of his eſtate, which was highly pleaſing to king James; but, indulging his neighbours by leaving it to themſelves to pay what they thought fit, he was, on notice given to his majeſty, committed to cuſtody in June 1622. He was, however, ſoon releaſed; and, in July 1624, advanced from a baron to be viſcount Say and Sele. At this time, ſays Wood, he ſtood up for the privileges of Magna Charta; but, after the Rebellion broke out, treated it with the utmoſt contempt: and when the Long-parliament began in 1640, he ſhewed himſelf ſo active therein, that, as Wood ſays, he and Hampden and Pym, with one or two more, were eſteemed parliament-drivers, or ſwayers of all the parliaments in which they ſat. In order to reconcile him to the court, Athen. Oxon.

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he had the place of maſterſhip of the Court of Wards given him in May 1641: but this availed nothing, for, when arms were taken up, he acted openly againſt the king. Feb. 1642, his majeſty publiſhed two proclamations, commanding all the officers of the Court of Wards to attend him at Oxford; but lord Say, refuſing to come, was outlawed and attainted of treaſon. In 1648, he oppoſed any perſonal treaty with his majeſty, yet the ſame year was one of the parliament-commiſſioners in the Iſle of Wight, when they treated with the king about peace: at which time he is ſaid to have urged againſt the king this paſſage out of Hooker's "Eccleſiaſtical Polity," that "though "the king was *ſingulis major*, yet he was *univerſis* "*minor*:" that is, greater than any individul, yet leſs than the whole community. After the king's death, he joined with the Independents, as he had done before with the Preſbyterians; and became great with Oliver, who made him one of his houſe of lords. "After the "Reſtoration of Charles II. when he had acted," ſays Wood, "as a grand rebel for his own ends almoſt twenty "years, he was rewarded forſooth with the honourable "offices of lord privy ſeal, and lord chamberlain of the "houſhold; while others, that had ſuffered in eſtate and "body, and had been reduced to a bit of bread for his "majeſty's cauſe, had then little or nothing given to re-"lieve them; for which they were to thank a hungry and "great officer, who, to fill his own coffers, was the oc-"caſion of the utter ruin of many." Wood relates alſo, with ſome ſurprize, that this noble perſon, after he had ſpent eighty years moſtly in an unquiet and diſcontented condition, had been a grand promoter of the Rebellion, and had in ſome reſpect been acceſſary to the murder of Charles I. ſhould die quietly in his bed, as he did, April 14, 1662; and be buried, as he was, with his anceſtors at Broughton. Whitlock ſays, that "he was a perſon of "great parts, wiſdom, and integrity:" and Clarendon, though of a contrary party, does not deny him to have had theſe qualities, but only ſuppoſes them to have been wrongly directed, and greatly corrupted. The lord Say he calls, "a man of a cloſe and reſerved nature, of "great parts, and of the higheſt ambition; but whoſe "ambition would not be ſatisfied with offices and pre-"ferments, without ſome condeſcenſions and alterations "in eccleſiaſtical matters. He had for many years "been the oracle of thoſe who were Puritans in the "worſt

Memorials of Engliſh Affairs, an. 1642.

" worſt ſenſe, and had ſteered all their counſels and de-
" ſigns. He was a notorious enemy to the church, and
" to moſt of the eminent churchmen, with ſome of whom
" he had particular conteſts. He had always oppoſed and
" contradicted all acts of ſtate, and all taxes and impoſi-
" tions, which were not exactly legal, &c.—In a word, he
" had very great authority with all the diſcontented party
" throughout the kingdom, and a good reputation with
" many who were not diſcontented; who believed him to
" be a wiſe man, and of a very uſeful temper in an age of
" licence, and one who would ſtill adhere to the law." Hiſt. of the Rebellion, book iii.

Beſides ſeveral ſpeeches in parliament, he publiſhed, 1. " The Scots deſign diſcovered: relating their dangerous " attempts lately practiſed againſt the Engliſh nation, with " the ſad conſequence of the ſame. Wherein divers " matters of public concernment are diſcloſed; and the " book called, Truths Manifeſt, is made apparent to be " Lies Manifeſt, 1653." 4to. 2. " Folly and Madneſs " made manifeſt: or, ſome things written to ſhew, how " contrary to the word of God, and practice of the Saints " in the Old and New Teſtament, the doctrines and " practices of the Quakers are, 1659." 4to. 3. " The
[illegible] manifeſted to be railing: or, a pur-
[illegible]ſe by the light of the Scriptures, who
[illegible]r dark imaginations would evade the
[illegible]9." 4to. It ſeems, the Quakers were pretty
[illegible]his neighbourhood of Broughton; and he
[illegible]pretended to be, much troubled with them.

[illegible]S (NATHANAEL), ſecond ſon of lord Say
[illegible]d, was born at Broughton in Oxfordſhire in
[illegible]as his father before him, after a proper educa-
[illegible]ham-ſchool, was admitted of New College in
[illegible] alſo made fellow in right of kinſhip to the
[illegible]After ſpending ſome years there, he travelled
[illegible], and among the Cantons of Switzerland, where
[illegible]roved that diſaffection to the church, which had
[illegible]nfuſed into him with his milk. From his travels
[illegible]urned through Scotland, at the time that the Rebel-
[illegible]was in the bud; and, in 1640, was elected to ſit in
[illegible]ament for Banbury, when it was quickly diſcovered,
[illegible]t as he was the darling of his father, ſo he was ready to
[illegible]n in all his meaſures. Afterwards he became colonel of
[illegible]ſe under the earl of Eſſex, and was made governor of
[illegible]ſtol, when firſt taken in for the uſe of the parliament;

but, ſurendering it it too eaſily to prince Rupert, in July 1643, he was thereupon tried by a council of war, and ſentenced to loſe his head. He had afterwards, by the intereſt of his father, a pardon granted him for life, but he could not continue any longer in the army; and the ſhame of it affected him ſo much, that he went for ſome time abroad, "retaining ſtill," ſays Clarendon, "the ſame
Hiſt. of the Rebellion, book vii. "full diſaffection to the government of the church and "ſtate, and only grieved that he had a leſs capacity left to "do hurt to either." When the Preſbyterians were turned out of parliament, he became an Independent, took the engagement, was intimate with Cromwell; and, when Cromwell declared himſelf Protector, was made one of his privy-council, lord privy-ſeal in 1655, and a member of the then houſe of lords. And though he had ſufficiently ſhewn his averſion to monarchical government, yet when he ſaw what Oliver aimed at, he grew mighty fond of it: ſo that, in 1660, he publiſhed a book with this title, "Monarchy aſſerted to be the beſt, moſt ancient, and legal "form of Government, in a conference held at White-"hall with Oliver Lord Protector, and Committee of Par-"liament, &c. in April 1657." He p[illegible] ſpeeches and pamphlets, ſome of which [illegible] his own conduct at Briſtol. After the R[illegible] tired to Newton Tony near Saliſbury in [illegible] he had an eſtate that came to him by his fe[illegible] here continued to his death, which hap[illegible] Clarendon has ſpoken of his abilities in v[illegible]
"Colonel Fiennes," ſays he, "beſides th[illegible]
"putation of his father, had a very good [illegible]
"tion in the houſe of commons upon his o[illegible]
"truly he had very good parts of learning[illegible]
"and was privy to, and a great manager in, [illegible]
"deſigns from the beginning; and if he had [illegible]
"bered himſelf with command in the army, t[illegible]
"thought his nature not ſo well diſpoſed, he ha[illegible]
"ſecond to none in thoſe councils, after Mr. Ha[illegible]
Ibid. "death."

FIENUS (THOMAS), a very ingenious and le[illegible] phyſician, was born at Antwerp in 1566, and went into [illegible] to ſtudy phyſic under Mercurialis and Aldroandus. U[illegible] his return, he diſtinguiſhed himſelf ſo much in the [illegible] verſity of Louvain, that he was choſen profeſſor of p[illegible] there. Afterwards he was made phyſician to the duk[illegible]

Bava

Bavaria. He died at Louvain in 1631, aged ſixty-four years. He compoſed ſeveral works, among which were, "De viribus imaginationis," and "De formatione fœtus." In the former of theſe performances, he relates a ſtory of an hypocondriac, whoſe deluſions repreſented his body ſo large, that he thought it impoſſible for him to get out of his room. The phyſician, fancying there could be no better way of rectifying his imagination than by letting him ſee that the thing could be done, ordered him to be carried out by force. Great was the ſtruggle: and the patient no ſooner ſaw himſelf at the outſide of the door, than he fell into the ſame agonies of pain, as if his bones had been all broken by being forced through a paſſage too little for him; and died immediately after. Fienus does not relate this upon his own knowledge, but he does not ſeem in the leaſt to queſtion the reality of the fact.

FINÆUS (ORONTIUS), in French Fine, profeſſor of mathematics in the Royal-college at Paris, was the ſon of a phyſician, and born at Briançon in Dauphiné in 1494. He went young to Paris, where his friends procured him a place in the college of Navarre. He applied himſelf there to polite literature and philoſophy; yet devoted himſelf more particularly to the mathematics, in which having a natural inclination he made a very conſiderable progreſs, though without the aſſiſtance of a maſter. He acquired a great knowledge in mechanics; and having both a genius to invent inſtruments, and a ſkilful hand to make them, he gained high reputation by the ſpecimens he gave of his ingenuity. He firſt made himſelf known by correcting and publiſhing Silicæus's "Arithmetic," and the "Margarita Philoſophica." He read afterwards private lectures in Mathematics, and then taught that ſcience publicly in the college of Gervais; by which he became ſo famous, that he was recommended to Francis I. as the moſt proper man to teach the mathematics in the new college, which that prince had founded at Paris. He omitted nothing to ſupport the glory of his profeſſion; and though he inſtructed his ſcholars with great aſſiduity, yet he found time to publiſh a great many books upon almoſt every part of the Mathematics. In order to have a notion of his ſkill in Mechanics, we need only conſider the clock which he invented in 1553, and of which there is a deſcription in the Journal of Amſterdam for March 29, 1694. Nevertheleſs, his genius, his labours, his inventions, and the Bayle's Dict.

eſteem which an infinite number of perſons ſhewed him, could not ſecure him from that fate which ſo often befalls men of letters. He was obliged to ſtruggle all his life-time with poverty; and, when he died, left a numerous family deeply in debt. However, as merit muſt always be eſteemed in ſecret, though it ſeldom has the luck to be rewarded openly, ſo Finæus's children found Mecænas's, who for their father's ſake aſſiſted his family. He died in 1555, aged 61. Like all the other mathematicians and aſtronomers of thoſe times, he was greatly addicted to Aſtrology; and had the misfortune to be a long time impriſoned, becauſe he had foretold ſome things, which were not acceptable to the court of France. He was one of thoſe, who vainly boaſted of having found out the Quadrature of the Circle.

FINCH (HENEAGE), earl of Nottingham, and ſon of Sir Heneage Finch, knt. was born in 1621, educated in Weſtminſter-ſchool, and became a gentleman commoner of Chriſt-Church in Oxford, 1635. After he had proſecuted his ſtudies here for two or three years, he removed to the Inner Temple, where, by diligence and good parts, he became a noted proficient in the municipal laws, was ſucceſſively barriſter, bencher, treaſurer, reader, &c. Charles II. on his reſtoration, made him ſolicitor general, and advanced him to the dignity of a baronet. He was reader of the Inner Temple the next year, and choſe for his ſubject the ſtatute of 39 Eliz. concerning the payment and recovery of the debts of the crown, at that time very ſeaſonable and neceſſary; and he treated it with great ſtrength of reaſon, and depth of law.

In April 1661, he was choſen a member of parliament for the univerſity of Oxford; but, ſays Wood, he did us no good, when we wanted his aſſiſtance for taking off the tribute belonging to hearths. In 1665, after the parliament then ſitting at Oxford had been prorogued, he was in full convocation created doctor of civil law; and, the creation being over, the vice-chancellor, in the preſence of ſeveral parliament-men, ſtood up and ſpoke to the public orator to do his office. The orator made an admirable harangue; and ſaid, among other things, to this effect, That the univerſity wiſhed they had more colleges to entertain the parliament-men, and more chambers, but by no means more chimnies; at which Sir Heneage was obſerved to change countenance, and draw a little back. Athen. Oxon.

When

When the diſgrace of lord Clarendon drew on, in 1667, and he came to be impeached in parliament for ſome ſuppoſed high crimes, Sir Heneage, ſtill ſolicitor general, ſhewed himſelf very active againſt him, and very frequently ſpoke in thoſe debates, which ended at laſt in his baniſhment. In 1670, the king appointed him attorney general; and, about three years after, lord keeper. Soon after he was advanced to the degree of a baron, and upon the ſurrender of the great ſeal to his majeſty, Dec. 19, 1675, he received it immediately back again, with the title of lord high chancellor of England.

He performed the office of high ſteward at the trial of lord Stafford, who was found guilty of high treaſon by his peers, for being concerned in the popiſh plot. In 1681, he was created earl of Nottingham, and died, quite worn out, the year after. Though he lived in very troubleſome and tickliſh times, yet he conducted himſelf with ſuch even ſteadineſs, that he retained the good opinion of both prince and people. He was diſtinguiſhed by his wiſdom and eloquence; and was ſuch an excellent orator, that ſome have ſtyled him the Engliſh Roſcius, the Engliſh Cicero, &c. Burnet, in the preface to his "Hiſtory "of the Reformation," tells us, that his great parts and greater virtues were ſo conſpicuous, that it would be a high preſumption in him to ſay any thing in his commendation; being in nothing more eminent, than in his zeal for and care of the church of England. His character is deſcribed by Mr. Dryden, in his "Abſalom and Achitophel," under the name of Amri. Wood, &c.

Under his name are publiſhed, 1. Several ſpeeches and diſcourſes in the trial of the judges of Charles I. ſee the book intituled, "An exact and moſt impartial Ac- "count of the Indictment, Arraignment, Trial, and "Judgement (according to law) of twenty-nine regi- "cides, &c. 1660," 4to. 1679, 8vo. 2. "Speeches to "both Houſes of Parliament, 7th Jan. 1673; 13th of "April and 13th of Oct. 1675; 15th of Feb. 1676; 6th "of March, 1678; and 30th of April, 1679." Theſe were ſpoken while he was lord keeper and chancellor. 3. "Speech at the Sentence of William Viſcount Staf- "ford, 7th Dec. 1680." printed in one ſheet, folio; and in the Trial of the ſaid Viſcount, p. 212. 4. "Anſwer "by his Majeſty's Command, upon ſeveral Addreſſes pre- "ſented to his majeſty at Hampton Court, the 19th of "May, 1681," in one ſheet, in folio. 5. "His Argu-

" ments: upon which he made the Decree in the cauſe
Wood's Athenæ, Lives of all the lord Chancellors, &c. vol. I. Lond. Oct. 1712. " between the Honourable Charles Howard, Eſq; Plaintiff, " Henry late Duke of Norfolk, Henry Lord Mowbray " his Son, Henry Marquis of Dorcheſter, and Richard " Marriott, Eſq; Defendants; wherein the ſeveral Ways " and Methods of limiting a Truſt of Term for Years " are fully debated. 1615," folio. He alſo left behind him, written with his own hand, " Chancery Reports," MS. in folio.

FINET (Sir JOHN), a man conſiderable enough to be
Athen. Oxon. remembered, was ſon of Robert Finet of Soulton near Dover in Kent, and born in 1571. His great grandfather was of Sienæ in Italy, where his family was antient; and coming into England a ſervant to cardinal Campegius, Legate-a-latere to the Pope, married a maid of honour to queen Catherine, conſort to Henry VIII. and ſettled here. He was bred up in the court, where by his wit, mirth, and uncommon ſkill in compoſing ſongs, he pleaſed James I. very much. In 1614, he was ſent into France about matters of public concern; and the year after was knighted. About the ſame, he was made aſſiſtant to the maſter of the ceremonies; and had that office conferred upon him in 1626, being then in good eſteem with Charles I. He died in 1641, aged 70. He wrote a book with this title, " Finetti Philoxenis: Some choice obſerva- " tations touching the reception and precedency, the " treatment and audience, the punctilio's and conteſts " of foreign ambaſſadors in England, 1656." 8vo. Publiſhed by James Howel, and dedicated to lord L'Iſle. He tranſlated from French into Engliſh, " The Beginning, " Continuance, and Decay of Eſtates, &c. 1606;" written originally by R. de Luſing.

FIRMICUS MATERNUS (JULIUS), an ancient
Dupin, Cave, &c. Chriſtian writer, and author of a piece, intituled, " De " Errore Profanarum Religionum," which he addreſſed to the emperors Conſtantius and Conſtans, the ſons of Conſtantine. It is ſuppoſed to have been written after the death of Conſtantine, the eldeſt ſon of Conſtantine the Great, which happened in the year 340, and before that of Conſtans, who was ſlain by Magnentius in the year 350: for it being addreſſed to Conſtantius and Conſtans, there is reaſon to believe, that Conſtantine their eldeſt brother was dead, and it is evident that Conſtans was then alive. It is remarkable, that no ancient writers have made any mention of Firmicus;

Firmicus; ſo that we do not know what he was, of what country, or of what profeſſion. Some conjecture that he was by birth a Sicilian, and in the former part of his life an Heathen. His treatiſe, "Of the Errors of the Profane Religions," ſhews great parts, great learning, and great zeal for Chriſtianity. It has been often printed, ſometimes ſeparately, ſometimes with other fathers. It was printed by itſelf at Straſbourg 1562, at Heidelberg 1599, at Paris 1610, all in 8vo; afterwards it was joined with Minutius Felix, and printed at Amſterdam 1645, at Leyden 1652, and again at Leyden at the end of the ſame father by James Gronovius, in 1709, 8vo. It is likewiſe to be found in the "Bibliotheca Patrum," and at the end of Cyprian, printed at Paris in 1666.

There are, "Eight Books of Aſtronomy, or Mathematics," which bear the name of this author, and which have been ſeveral times printed, particularly at Baſil in 1551, at the end of the aſtronomical pieces of Ptolemy and ſome Arabians. There is nothing in this work that relates to the real ſcience of Aſtronomy, the author amuſing himſelf altogether with aſtrological calculations, after the manner of the Babylonians and Egyptians; on which account Baronius was of opinion, that it could not be written by ſo pious a man and good Chriſtian as our Firmicus, who no doubt would have thought it very ſinful to have dealt in ſuch profane and impious ſpeculation. But ſuppoſe, ſays Cave, that he wrote theſe books in his unconverted ſtate, which might eaſily be the caſe: for though Baronius will have them to have been written about the year 355, yet Labbæus, as he tells us, affirms them to be between 334 and 337. There is not light enough however to determine who is in the right.

FIRMIN (THOMAS), a perſon memorable for public benefactions and charities, was born at Ipſwich in Suffolk, in June, 1632. His parents were Puritans, but very reputable and ſubſtantial people; and at a proper age put out their ſon to an apprenticeſhip in London. His maſter was an Arminian, a hearer of Mr. John Goodwin; to whoſe ſermons young Firmin reſorting "exchanged," as we are told, "the harſh opinions of Calvin, in which he "had been educated, for thoſe more reaſonable ones of "Arminius and the Remonſtrants." He was a free enquirer into religious matters from the beginning; and was afterwards carried by this ſpirit and temper to eſpouſe

The Life of Mr. Tho. Firmin late Citizen of London, p. 5. London. 1698.

Ibid. p. 7.

ſome opinions, not agreable to the Orthodox Faith. He became perſuaded, for inſtance, that "the Unity of God "is an Unity of Perſon as well as of Nature; and that
Ibid. p. 10. "the Holy Spirit is indeed a Perſon, but not God."

As ſoon as he was made free, he began to trade for himſelf, with a ſtock not exceeding 100 l. which, however, he improved ſo far, as to marry, in 1660, a citizen's daughter with 500 l. to her portion. This wife did not live many years, but after bringing him two children died, while he was managing ſome affairs of trade at Cambridge: and what is very remarkable, he dreamed at the ſame time at Cambridge, that his wife was breathing her laſt. Afterwards he ſettled in Lombard-ſtreet, and grew ſo famous for his public-ſpiritedneſs and benevolence, that he was taken notice of by all perſons of note, and eſpecially by the clergy. He became upon intimate terms with Whitchcot, Wilkins, Tillotſon, &c.; ſo particularly with the laſt, that when obliged to be out of town, at Canterbury perhaps where he was dean, he left to Mr. Firmin the proviſion of preachers for his Tueſday's-lecture at St. Laurence. Mr. Firmin, in ſhort, was afterwards ſo publickly known, as to fall under the cognizance of majeſty itſelf. Queen Mary heard of his uſefulneſs in all public deſigns, thoſe of Charity eſpecially. She heard too, that he was heterodox in the Articles of the Trinity, the Divinity of our Saviour, and the Satisfaction. She ſpoke to Tillotſon, therefore, to ſet him right in thoſe weighty and neceſſary points: who anſwered, that he had often endeavored it; but that Mr. Firmin had now ſo long imbibed the Socinian doctrine, as not to be capable of renouncing it. However, his grace, for he was then archbiſhop, publiſhed his ſermons, formerly preached at St. Laurence's, concerning thoſe queſtions, and ſent Mr. Firmin one of the firſt copies from the preſs, who, not convinced, cauſed a reſpectful anſwer to be drawn up and publiſhed with this title, "Conſiderations on the explications and defences of "the doctrine of the Trinity," himſelf giving a copy to his grace: to which the archbiſhop, after he had read it, only anſwered, "My lord of Sarum," meaning Dr.
Ibid. p. 15, 16, 17. Burnet, "ſhall humble your writers;" ſtill retaining, however, his uſual kindneſs for Mr. Firmin. But to return;

In 1664, he married a ſecond wife, who brought him ſeveral children: nevertheleſs, his benevolent ſpirit did not ſlacken, but he went about doing good as uſual.

The

The PLAGUE in 1665, and the FIRE in 1666, furniſhed him with variety of objects. He went on with his trade in Lombard-ſtreet, till 1676: at which time his biographer ſuppoſes him to have been worth 9000 l. though he had diſpoſed of incredible ſums in charities. This year he erected his warehouſe in Little-Britain, for the employment of the poor in the linen-manufacture: on which Tillotſon has ſpoke thus honourably, in his Funeral Sermon on Mr. Gouge, in 1681. "Mr. Gouge," ſays he, "ſet the poor of St. Sepulchre's pariſh, where he was "Miniſter, to work at his own charge. He bought flax "and hemp for them to ſpin: when ſpun he paid them "for their work, and cauſed it to be wrought into cloth, "which he ſold as he could, himſelf bearing the whole "loſs. This was a very wiſe and well-choſen way of "charity; and in the good effect of it a much greater "charity, than if he had given to thoſe very perſons, "freely and for nothing, ſo much as he made them to "earn by their work: becauſe by this means he reſcued "them from two moſt dangerous temptations, Idleneſs "and Poverty. This courſe, ſo happily deviſed and begun "by Mr. Gouge, gave, it may be, the firſt hint to that "uſeful and worthy citizen, Mr. Thomas Firmin, of a "much larger deſign, which has been managed by him, "ſome years in this city, with that vigour and good ſuc-"ceſs, that many hundreds of poor children, and others "who lived idle before, unprofitable both to themſelves and "the public, now maintain themſelves, and are alſo ſome "advantage to the community. By the aſſiſtance and "charity of many excellent and well-diſpoſed perſons, "Mr. Firmin is enabled to bear the unavoidable loſs and "charge of ſo vaſt an undertaking; and by his own for-"ward inclination to charity, and unwearied diligence "and activity, is fitted to ſuſtain and go through the in-"credible pains of it."

In 1680 and 1681, came over the French Proteſtants, who furniſhed new work for Mr. Firmin's zeal and charity: and, in 1682, he ſet up a linen-manufacture for them at Ipſwich. During the laſt twenty years of his life, he was one of the governours of Chriſt-Church Hoſpital in London; to which he procured many conſiderable donations. Every body knows the great number of Iriſh nobility, clergy, gentry, and others, who fled into England from the perſecution and proſcription of king James. Briefs and other means were ſet on foot for their relief, in all

which

which he was ſo active, that he received a letter of thanks for his diligence and kindneſs, ſigned by the archbp. of Tuam, and ſeven biſhops: which letter is inſerted in his life, but need not be tranſcribed. In April, 1693, he became a governor of St. Thomas's Hoſpital in Southwark: and, indeed, there was hardly any public truſt or charity, in which he either was not, or might not have been, concerned. He was buried according to his deſire, in the cloyſters of Chriſt-Church Hoſpital; and there is placed in the wall near his grave an inſcription, which we will here tranſcribe, becauſe, though expreſſed in terms of the higheſt panegyric, it is not thought to lie or flatter, as inſcriptions generally do.

Ibid. p. 67.

"Under this ſtone, near this place, lieth the body of "Thomas Firmin, late citizen of London, a governor of "this and Saint Thomas's Hoſpital; who by the Grace of "God was created in Chriſt Jeſus unto good works, "wherein he was indefatigably induſtrious, and ſucceſsfully provoked many others thereto; becoming alſo "their Almoner, viſiting and relieving the poor at their "houſes, and in priſons, whence alſo he redeemed many. "He ſet many hundreds of them to work, to the expending of great ſtocks. He rebuilt, repaired, and added "conveniences to Hoſpitals, weekly overſeeing the orphans. The Refugees from France, and from Ireland, "have partaken largely the effects of his charity, pains, "and earneſt ſolicitation for them. He was wonderfully "zealous in every good work, beyond the example of any "in our age. Thus ſhewed he his faith by his works, "and cannot reaſonably be reproached for that, which "brought forth ſuch plenty of good fruits. He died "Dec. 20, 1697, and in the 66th year of his age."

FISH (SIMON), a man who deſerves to be recorded in a few lines, on account of his zeal for the Reformation. He was born in Kent, and, after an education at Oxford, went to Gray's-Inn, to ſtudy the law. A play was then written by one Roe, in which cardinal Wolſey was ſeverely reflected on; and this play Fiſh undertook to act, after every body elſe had refuſed to venture upon it. This obliged him to fly his country; and he went into Germany, where he found out, and aſſociated himſelf with, William Tyndale. In 1527, he wrote a little piece, called, "The "Supplication of Beggars:" which is nothing but a ſatyr upon biſhops, abbots, priors, monks, friars, and indeed the

Wood's Athen. Oxon.

the clergy in general. A copy of this was ſent to Anne Boleyne, and by her given to the king, who was not diſpleaſed with it: and afterwards, when Wolſey, againſt whom it was levelled, was diſgraced, Fiſh was recalled home, and graciouſly countenanced by the king for what he had done. He died of the plague in 1571. He tranſlated from Dutch into Engliſh a book, intituled, "The "Summ of the Scriptures;" which, Wood ſays, was well approved.

FISHER (JOHN), biſhop of Rocheſter, and martyr to Popery, was born at Beverley in Yorkſhire, 1459. His father, a merchant, left him an orphan very young: but, by the care of his mother, he was taught ſchool-learning at Beverley, and afterwards admitted in Cambridge of Michael-Houſe, ſince incorporated into Trinity College. He took the degrees in arts, in 1488 and 1491: and, being elected fellow of his houſe, was a proctor of the univerſity in 1495. The ſame year he was elected maſter of Michael-Houſe: and having for ſome time applied himſelf to divinity, he took holy orders, and became eminent. The fame of his learning and virtues reaching the ears of Margaret counteſs of Richmond, mother of Henry VII. ſhe choſe him her chaplain and confeſſor; in which high ſtation he behaved himſelf with ſo much wiſdom and goodneſs, that ſhe committed herſelf entirely to his government and direction. It was by his counſel, that ſhe undertook thoſe magnificent foundations of St. John's and Chriſt's Colleges at Cambridge; eſtabliſhed the divinity-profeſſorſhips in both univerſities; and did a thouſand other acts of generoſity, for the propagation of learning and piety.

In 1501, he took the degree of doctor of divinity, and the ſame year was choſen chancellor of the univerſity: during the exerciſe of which office, he encouraged learning and good manners, and is ſaid by ſome to have had prince Henry under his tuition in that univerſity. In 1502, he was appointed by charter the lady Margaret's firſt divinity-profeſſor in Cambridge: and, in 1504, made biſhop of Rocheſter, at the recommendation of Fox biſhop of Winchester. It is remarkable, that he never would exchange this biſhopric, though then the leaſt in England; for he called his church his wife, and was wont to ſay, "He "would not change his little old wife, to whom he had "been ſo long wedded, for a wealthier." In 1505, he accepted

cepted the headſhip of Queen's-College in Cambridge, which he held for little more than three years. The foundation of Chriſt's-College was perfected, under his care and ſuperintendence, in 1506; and himſelf was appointed by the ſtatutes viſitor for life, after the death of the munificent foundreſs. The king's licence for founding St. John's was obtained ſoon after: but, before it was paſſed in due form, the king dies April 1, 1509, as does the lady Margaret herſelf the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the moſt faithful and moſt active, nay, the ſole and principal agent, was Fiſher: and he carried it on with the utmoſt vigour. In 1512, he was appointed to the council of Lateran at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, ſtill extant in the archives of St. John's College. This college being finiſhed in 1516, he went to Cambridge, and opened it with due ſolemnity; and was alſo commiſſioned to make ſtatutes for the ſame. He became afterwards a great benefactor to it.

Upon Luther's appearance, and oppoſition to Popery, in 1517, Fiſher, like a zealous champion for the church of Rome, was one of the firſt to enter the liſts againſt him. He not only endeavoured to prevent the propagation of his doctrine in his own dioceſe, and in the univerſity of Cambridge, over which as chancellor he had a very great influence; but alſo preached and wrote with great earneſtneſs againſt him. Nay, he had even reſolved to go to Rome, but was diverted by Wolſey's calling together a ſynod of the whole clergy; wherein the biſhop delivered himſelf with great freedom, on occaſion of the cardinal's ſtatelineſs and pride. Hitherto, he had continued in great favour with Henry; but the buſineſs of the divorce being ſet on foot in 1527, he adhered ſo firmly to the Queen's cauſe and the Pope's ſupremacy, that it brought him into great troubles, and in the end proved his ruin. For the king, who greatly eſteemed him for both his honeſty and learning, having deſired his opinion upon his marriage with Catherine of Arragon, the biſhop declared, that there was no reaſon at all to queſtion the validity of it; and from this opinion nothing afterwards could ever make him recede.

In the parliament, which met Nov. 1529, a motion being made for ſuppreſſing the leſſer monaſteries, Fiſher

oppoſed it in a very warm ſpeech: at which ſome lords were pleaſed, others diſpleaſed. The duke of Norfolk, addreſſing himſelf to him, ſaid, "My lord of Rocheſter, "many of theſe words might have been well ſpared: but "it is often ſeen, that the greateſt clerks are not always "the wiſeſt men." To which the biſhop replied, "My "lord, I do not remember any fools in my time, that ever "proved great clerks." Complaint was made by the commons of this ſpeech to the king, who contented himſelf with gently rebuking Fiſher, and bidding him "uſe his "words more temperately." In 1530, he eſcaped two very great dangers, namely, of being firſt poiſoned, and then ſhot, in his houſe at Lambeth-marſh: upon which he retired to Rocheſter. One Rouſe, coming into his kitchen, took occaſion, in the cook's abſence, to throw poiſon into gruel, which was prepared for his dinner. He could eat nothing that day, and ſo eſcaped; but of ſeventeen perſons, who eat of it, two died, and the reſt never perfectly recovered their healths. Upon this occaſion an act was made, declaring poiſoning to be high-treaſon, and adjudging the offender to be boiled to death; which puniſhment was inflicted upon Rouſe in Smithfield ſoon after. The other danger proceeded from a cannon-bullet, which, being ſhot from the other ſide of the Thames, pierced through his houſe, and came very near his ſtudy, where he uſed to ſpend moſt of his time.

When the queſtion of giving Henry the title of the Supreme Head of the Church of England was debated in convocation in 1531, the biſhop oppoſed it with all his might; which only ſerved the more to incenſe the court againſt him, and to make them watch all opportunities of getting rid of ſo troubleſome a perſon. He ſoon gave them the opportunity they ſought for, by tampering with, and hearkening too much to the viſions and impoſtures of Elizabeth Barton, the Holy Maid of Kent; who among other things pretended a Revelation from God, that "if "the king went forwards with the purpoſe he intended, "he ſhould not be king of England ſeven months after." The court, having againſt him the advantage they wanted, ſoon made uſe of it: they adjudged him guilty of miſpriſion of treaſon, for concealing the maid's ſpeeches that related to the king; and condemned him with five others in loſs of goods, and impriſonment during the king's pleaſure: but he was releaſed upon paying 300 l. for his majeſty's uſe. Afterwards an act was made, which abſolutely annulled

annulled Henry's marriage with Catherine; confirmed his marriage with Anne Boleyn; entailed the crown upon her iſſue, and nominally upon the lady Elizabeth; and made it high-treaſon to ſlander, or do any thing to the derogation of, this laſt marriage. In purſuance of this, an oath was taken by both houſes, March 30, 1534, "to bear "faith, truth, and obedience, to the king's majeſty, and "to the heirs of his body by his moſt dear and entirely "beloved lawful wife queen Anne, begotten and to be be-"gotten," &c. Inſtead of taking this oath, Fiſher withdrew to his houſe at Rocheſter: but had not been there above four days, when he received orders from the archbiſhop of Canterbury, and other commiſſioners, authorized under the great ſeal to tender the oath, to appear before them at Lambeth. He appeared accordingly; and, the oath being preſented to him, he peruſed it awhile, and then deſired time to conſider of it; ſo that five days were allowed him. Upon the whole, he refuſed to take it, and was committed to the Tower April 26.

Nevertheleſs, in reſpect of his great reputation for learning and piety, earneſt endeavours were uſed to bring him to a compliance. Some biſhops waited on him for that purpoſe, as did afterwards the lord chancellor Audeley, and others of the privy-council; but they found him immoveable. Secretary Cromwell was alſo with him, to try what he could do. Cromwell found, that what ſtuck moſt with him was, that the marriage ſeemed contrary to the Levitical Law, which forbids a man's taking his brother's wife (for Catherine had been eſpouſed to Henry's eldeſt brother Arthur); and therefore ſent Lee, biſhop of Lichfield, to talk with him upon that point. The ſum was, a declaration from Fiſher, that he would ſwear to the ſucceſſion; "never diſpute more about the marriage; and promiſe "allegiance to the king: but his conſcience could not be "convinced, that the marriage was not againſt the Law of "God." Theſe conceſſions did not ſatisfy the king; who was reſolved to let all his ſubjects ſee, that there was no mercy to be expected by any one who oppoſed his will. Therefore, in the parliament which met Nov. 3, he was attainted for refuſing the oath of ſucceſſion; and his biſhopric declared void Jan. 2. During his confinement, the poor old biſhop was but hardly uſed, and ſcarce allowed neceſſaries. He continued above a year in the Tower, and might have continued there till releaſed by a natural death, if an unſeaſonable honour, paid him by pope Paul III.

had

had not haſtened his deſtruction; which was, the creating of him, in May 1535, cardinal, by the title of Cardinal Prieſt of St. Vitalis. When the king heard of it, he gave ſtrict orders, that none ſhould bring the hat into his dominions: he ſent alſo lord Cromwell to examine the biſhop about that affair, who after ſome conference ſaid, "My lord of Rocheſter, what would you ſay, if the pope "ſhould ſend you a cardinal's hat; would you accept of "it?" The biſhop replied, "Sir, I know myſelf to be "ſo far unworthy any ſuch dignity, that I think of no-"thing leſs; but if any ſuch thing ſhould happen, aſſure "yourſelf that I ſhould improve that favour to the beſt "advantage that I could, in aſſiſting the Holy Catholic "Church of Chriſt; and in that reſpect I would receive "it upon my knees." When this anſwer was brought, the king ſaid in a great paſſion, "Yea, is he yet ſo luſty? "Well, let the pope ſend him a hat when he will, Mother "of God, he ſhall wear it on his ſhoulders then; for I "will leave him never a head to ſet it on." The biſhop's anſwer has been differently repreſented by our hiſtorians, as if it had been, that "if a cardinal's hat was laid at his "feet, he would not ſtoop to take it up:" but that was Sir Thomas More's anſwer to his daughter Mrs. Roper, when ſhe acquainted him, that the biſhop was made a cardinal.

From this time his ruin was abſolutely determined: but, as no legal advantage could be taken againſt him, Richard Rich, eſq. ſolicitor-general, a buſy officious man, went to him; and in a fawning treacherous manner, under pretence of conſulting him, as from the king, about a caſe of conſcience, gradually drew him into a diſcourſe about the Supremacy, which he declared to be "unlawful, "and what his majeſty could not take upon him, without "endangering his ſoul." Thus caught in the ſnare purpoſely laid for him, a ſpecial commiſſion was drawn up for trying him, dated June 1, 1535; and on the 17th, upon a ſhort trial, he was found guilty of high-treaſon, and condemned to ſuffer death. He objected greatly againſt Rich's evidence, on which he was chiefly convicted; and told him, that "he could not but marvel to hear him bear "witneſs againſt him on theſe words, knowing in what "ſecret manner he came to him." Then addreſſing himſelf to his judges, and relating the particulars of Rich's coming, he thus went on: "he told me, that the king, "for better ſatisfaction of his own conſcience, had ſent

" unto me in this ſecret manner, to know my full opinion " in the matter of the Supremacy, for the great affiance " he had in me more than any other; and farther, that the " king willed him to aſſure me on his honour, and on the " word of a king, that whatever I ſhould ſay unto him " by this his ſecret meſſenger, I ſhould abide no danger " nor peril for it, nor that any advantage ſhould be taken " againſt me for the ſame. Now therefore, my lords, " concludes he, ſeeing it pleaſed the king's majeſty, to " ſend to me thus ſecretly under the pretence of plain and " true meaning, to know my poor advice and opinion in " theſe his weighty and great affairs, which I moſt gladly " was, and ever will be, willing to ſend him; methinks, " it is very hard and unjuſt to hear the meſſenger's ac- " cuſation, and to allow the ſame as a ſufficient teſtimony " againſt me in caſe of treaſon." Hard and unjuſt indeed! but the juſt and pious king Harry would have it ſo. June 22, early in the morning, he received the news of his execution that day; and when he was getting up, he cauſed himſelf to be dreſſed in a neater and finer manner than uſual. At which his man expreſſing much wonder, ſeeing he muſt put it all off again within two hours, and loſe it, " What of that, ſaid the biſhop! doeſt thou not mark, " that this is our marriage-day, and that it behoves us " therefore to uſe more cleanlineſs for ſolemnity of the " marriage ſake?" He was beheaded about ten o'clock, aged almoſt 77: and his head was fixed over London-bridge the next day. Such was the tragical end of Fiſher, " which left one of the greateſt blots upon this kingdom's " proceedings," as Burnet ſays in his hiſtory of the Reformation. He was a very tall well made man, ſtrong and robuſt, but at the end of his life extremely emaciated. As to his moral and intellectual attainments, nothing could well be greater. Eraſmus repreſents him as a man of integrity, deep learning, ſweetneſs of temper, and greatneſs of ſoul. His words are remarkable, and deſerve to be tranſcribed.——" Reverendus Epiſcopus Roffenſis, vir non " ſolum mirabili integritate vitæ, verum etiam alta et re- " condita doctrina, tum morum quoque incredibili comi- " tate commendatus maximis pariter ac minimis.—Aut " egregie fallor, aut is vir eſt unus, cum quo nemo ſit hac " tempeſtate conferendus, vel integritate vitæ, vel erudi- " tione, vel animi magnitudine."

He was the author of ſeveral works: as, 1. " Aſſerti- " onum Martini Lutheri confutatio." 2. " Defenſio Aſ- " ſertionis

" ſertionis Henrici Octavi de ſeptem ſacramentis." &c. 3. " Epiſtola Reſponſoria Epiſtolæ Lutheri." 4. " Sacer-" dotii Defenſio contra Lutherum." 5. " Pro Damna-" tione Lutheri." 6. " De veritate corporis et ſanguinis " Chriſti in Euchariſtia, adverſus Oecolampadium." 7. " De unica Magdalena." 8. " Petrum fuiſſe Romæ." 9. " Several Sermons, among which was one preached at " the funeral of Henry VII. and one at the funeral of " Margaret counteſs of Richmond." The latter was republiſhed in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther's writings were publicly burnt. 10. Several Tracts of a ſmaller nature upon ſubjects of piety. 11. " His opinion of king Henry VIII's marriage, in a " letter to T. Wolſey." This is printed in the collection of Records at the end of the ſecond volume of Collier's " Eccleſiaſtical Hiſtory." Moſt of the fore-mentioned pieces, which were printed ſeparately in England, were collected and printed together in one volume folio at Wurtzburg, in 1595. Dupin's Eccles. Hiſt. cent. xvi.

FITZHERBERT (Sir ANTHONY), a very learned lawyer in the reign of Henry VIII. was deſcended from a very ancient family, and born at Norbury in the county of Derby; but it is not ſaid in what year. After he had been properly educated in the country, he was ſent to Oxford, and from thence to one of the inns of court; but we neither know what college, nor what inn, he was admitted of. His great parts, judgement, and diligence, ſoon diſtinguiſhed him in his profeſſion; and in proceſs of time he became ſo eminent, that on Nov. 18, 1511, he was called to be a ſerjeant at law. In 1516, he received the honour of knighthood; and, the year after, was appointed one of his majeſty's ſerjeants at law. He began now to preſent the world with the product of his ſtudies, and publiſhed from time to time ſeveral valuable works, which ſhall be mentioned juſt now. In 1523, which was the 15th year of Henry VIII's reign, he was made one of the juſtices of the court of Common Pleas, in which honourable ſtation he ſpent the remaining part of his life; diſcharging the duties of his office with ſuch ſufficiency and integrity, that he was held as the oracle of the law, and univerſally reſpected. Two remarkable things are related of his conduct: one, that he openly oppoſed cardinal Wolſey in the height of his power; the other, that, Wood's Athen. Oxon.

when he came to lie upon his death-bed, foreſeeing the changes that were likely to happen in the church as well as ſtate, he preſſed his children in very ſtrong terms to promiſe him ſolemnly, neither to accept grants, nor to make purchaſes of abbey-lands. He died May 27, 1538, and was buried in his own pariſh church of Norbury. He left behind him a very numerous poſterity; and as he became by the death of his elder brother poſſeſſed of the family eſtate, ſo he was in a condition to provide very plentifully for them.

Our learned lawyer's works are, 1. "The Grand A-"bridgment collected by that moſt reverend judge, Mr. "Anthony Fitzherbert, lately conferred with his own "manuſcript corrected by himſelf, together with the re-"ferences of the caſes to the books, by which they may "be eaſily found; an improvement never before made. "Alſo in this edition the additions or ſupplements are "placed at the end of their reſpective titles." Thus runs the title of the edition 1577: but the work was firſt publiſhed in 1519. To this edition of 1577, is added a moſt uſeful and accurate table, by the care of William Raſtall, ſerjeant at law, and alſo one of the juſtices of the Common Pleas in the reign of queen Mary; which table, as well as the work, together with its author, is very highly commended by the lord chief juſtice Coke. 2. "The Office "and Authority of Juſtices of Peace, compiled and ex-"tracted out of the old books, as well of the Common "Law, as of the Statutes, 1538." 3. "The Office of "Sheriffs, Bailiffs of Liberties, Eſcheators, Conſtables, "Coroners, &c. 1538." Though we give the titles in Engliſh, theſe three works are written in French: only part of the ſecond is in Engliſh. 4. "Of the Diverſity "of Courts, 1529," in French; but tranſlated afterwards by W. H. of Gray's-Inn, and added by him to Andrew Horne's "Mirrour of Juſtices." 5. "The New Natura "Brevium, 1534," in French; but afterwards tranſlated, and always held in very high eſteem. 6. "Of the ſur-"veying of Lands, 1539." 7. "The Book of Huſ-"bandry, very profitable and neceſſary for all perſons, "1534;" and ſeveral times after in the reigns of Mary and Elizabeth. It is ſaid, in an advertiſement to the reader, that this book was written by one Anthony Fitzherbert, who had been forty years an huſbandman: from whence many have concluded, that this could not be our judge. But in the preface to his book "Of Meaſuring "Lands,"

"Lands," he mentions his book "Of Agriculture;" and in the advertiſement prefixed to the ſame book, it is expreſsly ſaid, that the author of that treatiſe of "Mea-"ſuring," was the author likewiſe of the book "Con-"cerning the office of a Juſtice of Peace." Whence it ſhould ſeem, that both thoſe books were written by our author; who perhaps, in the ſeaſons which allowed him leiſure to go into the country, might apply himſelf as vigorouſly to huſbandry in the country, as to the law when in town; and throw his thoughts down upon paper, though with no view of ever having them publiſhed.

FITZHERBERT (THOMAS), grandſon of Sir Anthony, and a very ingenious and learned man, was born in the county of Stafford in 1552; and ſent to either Exeter or Lincoln-college in Oxford, in 1568. But having been trained up in the Catholic religion, the college was uneaſy to him; and though he would now and then hear a ſermon, which was permitted him by an old Roman prieſt, who lived privately in Oxford, and to whom he recurred for inſtruction in matters of religion, yet he would ſeldom or never go to prayers, for which he was often admoniſhed by the ſub-rector of his houſe. At length, ſeeming to be wearied with the hereſy of the times, as he called it, he receded without a degree to his patrimony; where alſo refuſing to go to his pariſh-church, he was impriſoned about 1572: but being ſoon ſet at liberty, he became ſtill more zealous in his religion, maintaining publicly, that Catholics ought not to go to Proteſtant churches; for which being like to ſuffer, he withdrew and lived obſcurely. In 1580, when the jeſuits Campian and Parſons came into England, he went to London, found them out, was exceedingly attached to, and ſupplied them liberally: by which bringing himſelf into dangers and difficulties, he went a voluntary exile into France in 1582, where he ſolicited the cauſe of Mary queen of Scots, but in vain. After the death of that princeſs, he left France, and went to Madrid, in order to implore the protection of Philip II.; but, upon the defeat of the Armada in 1588, he left Spain, and accompanied the duke of Feria to Milan. This duke had formerly been in England with king Philip, had married an Engliſh lady, and was juſtly eſteemed a great patron of the Engliſh in Spain. Fitzherbert continued at Milan ſome time, and thence went to Rome: where, taking a lodging near the Engliſh-college, he attended

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prayers as regularly as the reſidents there, and ſpent the reſt of his time in writing books. He entered into the Society of Jeſus in 1614, and received prieſts orders much about the ſame time; after which he ſpeedily removed into Flanders, to preſide over the miſſion there, and continued at Bruſſels about two years. His great parts, extenſive and polite learning, together with the high eſteem that he had gained by his prudent behaviour at Bruſſels, procured him the government, with the title of rector, of the Engliſh college at Rome. This office he exerciſed for twenty-two years with unblemiſhed credit, during which time he is ſaid to have been often named for a cardinal's hat. He died there, 1640, in his 88th year; and was interred in the chapel belonging to the Engliſh college.

As to his writings, Wood has given us a liſt, containing ten different works: but theſe being chiefly of the controverſial kind, in defence of Popery, and directed againſt Barlow, Donne, Andrews, and other Engliſh authors, do not deſerve, methinks, a particular enumeration. There is however a treatiſe or two among his works, which were received with univerſal approbation both by Proteſtants and Papiſts; and did him great honour, as they ſhewed him to be a man of deep ſenſe, ſtrong parts, and of a generous diſpoſition, as well as of much reading and ſingular experience. Their titles are, 1. "Treatiſe concerning Polity "and Religion, Doway, 1606." 4to. wherein are confuted ſeveral principles of Machiavel. The ſecond part of the ſaid treatiſe was printed alſo at Doway, 1610; and both together in 1615, 4to. A third part was printed at London in 1652, 4to. "being then cried up," ſays Wood, "for a good book, as the other parts had been." 2. "An "ſit utilitas in ſcelere, vel de infelicitate Principis Ma- "chiavellani? Romæ, 1610." 8vo. The language of theſe pieces is a little perplexed and obſcure, and the method, according to the manner of thoſe times, ſomewhat embarraſſed and pedantic; but they abound with good matter, and have ſerved as a fund to ſeveral authors, who have written ſince againſt Machiavel.

FITZHERBERT (NICHOLAS), grandſon alſo to Sir Anthony Fitzherbert, and couſin to Thomas, was born about 1550, and became a ſtudent of Exeter-college in Oxford. About 1572, he left his native country, parents, and patrimony, for religion; and went beyond the ſeas as a voluntary exile. At firſt he ſettled at Bononia in Italy, to obtain

Wood's Athen. Oxon.

obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and in 1587 began to live in the family of William Alan, the cardinal of England. He continued with him till his death, after having diſtinguiſhed himſelf by his knowledge in the laws and in polite literature. He was unfortunately drowned, 1612, in a journey he made from Rome. He publiſhed the following pieces: 1. "Caſæ Galatæi de bonis moribus, 1595." A tranſlation from Italian. 2. "Oxonienſis in Anglia Academiæ Deſcriptio, 1602." 3. "De Antiquitate & Continuatione Catholicæ Religionis in Anglia, 1608." 4. "Vitæ Cardinalis Alani Epitome, 1608." All printed at Rome. He alſo wrote the Life of that Cardinal, who was his patron, more at large; which, for reaſons of ſtate, was never publiſhed.

FLACCUS (CAIUS VALERIUS), an ancient Latin poet, of whom remain but very imperfect accounts. There are many places that claim him, but Setia, now Sezzo, a town of Campania, ſeems to have the beſt title; and it is from thence that he bears the ſurname Setinus. Martial, who was his contemporary and friend, intimates, that he lived at Padua, or at leaſt was born there; as may be collected from an epigram, wherein he adviſes him to quit the beggarly ſtudy of poetry, and to apply himſelf to the bar, as the more profitable profeſſion of the two. He died when he was about thirty years of age, and before he had put the finiſhing hand to the poem which he left. Lib. i. Epig. 77.

Flaccus choſe the hiſtory of the Argonautic expedition for the ſubject of his poem; of which he lived to compoſe no more than ſeven books, and part of an eighth. It is addreſſed to the emperor Veſpaſian; and Flaccus takes occaſion at the ſame time to compliment Domitian on his poetry, and Titus on his conqueſt of Judæa. The learned world have been divided in their opinion of this author: ſome not having ſcrupled to exalt him above all the Latin poets, Virgil only excepted; while others have ſet him as much below them. This poem of the Argonautic expedition is an imitation rather than a tranſlation of the Greek poet Apollonius, four books of whoſe poem upon the ſame ſubject are yet remaining: and it has generally been agreed, that the Latin poet has ſucceeded beſt in thoſe parts where he had not the Greek in view. Apollonius has by no means ſuffered where Flaccus has ſeemed to tranſlate him, none of his ſpirit having been loſt in the

transfuſion: ſo far from it, that our author has the honour to be ranked among the few whoſe copies have rivalled their originals. He had a true genius for poetry, which would have been more diſtinguiſhed, had he attained to riper years, and a more ſettled way of judging. He profeſſedly imitated Virgil, and often does it in a moſt happy manner. Upon the whole, he does not deſerve to be ſo neglected as he has been; eſpecially, while other poets of antiquity have been thought worthy of notice, who are not ſuperior to him either for matter, ſtyle, or verſification. Quintilian ſeems to have entertained the higheſt opinion of his merit, by the ſhort eloge he has left of him: he ſays, "multum in Valerio Flacco nuper amiſimus." After ſeveral editions of this poet, with notes of the learned, Nic. Heinſius publiſhed him at Amſterdam in 1680, 12mo: which edition was republiſhed in the ſame ſize in 1702. But the beſt edition is that, "cum notis "integris Variorum & Petri Burmanni," printed at Leyden in 1724, 4to.

Inſt. Orat. l. x. c. i.

It may be proper juſt to mention, that John Baptiſta Pius, an Italian poet, compleated the eighth book of the Argonautics, and added two more, by way of ſupplement, from the fourth of Apollonius; which ſupplement was firſt printed at the end of Flaccus, in Aldus's edition of 1523, and has been ſubjoined to all or at leaſt moſt of the editions ſince.

Fabric. Bibl. Latin.

FLAMSTEED (JOHN), a moſt eminent Engliſh aſtronomer, was born of reputable parents at Denby in Derbyſhire, Aug. 19, 1646. He was educated at the free-ſchool of Derby, where his father lived; and at fourteen was viſited with a ſevere fit of ſickneſs, which being followed by other diſtempers, prevented his going to the univerſity, as was deſigned. He was taken from ſchool in 1662, and within a month or two after had Sacroboſco's book "De Sphæra" put into his hand, which he ſet himſelf to read without any director. This accident, and the leiſure that attended it, laid the groundwork of all that mathematical and aſtronomical knowledge, for which he became afterwards ſo juſtly celebrated. He had already turned over a great deal of hiſtory, eccleſiaſtical, as well as civil; but Aſtronomy was entirely new to him, and he found a mighty pleaſure in it. Having tranſlated ſo much from Sacroboſco, as he thought neceſſary, into Engliſh, he proceeded to make dials by the direction of ſuch ordinary

nary books as he could get together; and having changed a piece of Aſtrology, found among his father's books, for Mr. Street's Caroline Tables, he ſet himſelf to calculate the places of the planets. He ſpent ſome part of his time alſo in aſtrological ſtudies, yet ſo as to make them ſubſervient to Aſtronomy: for he never was in the leaſt captivated with the ſolemn pretenſions of that vain ſcience.

Having calculated by the Caroline Tables an Eclipſe of the Sun, which was to happen June 22, 1666, he imparted it to a relation, who ſhewed it to Mr. Halton, of Wingfield manor in Derbyſhire. This Halton was a good mathematician, as appears from ſome pieces of his, in the appendix to Foſter's "Mathematical Miſcellanies." He came to ſee Flamſteed ſoon after; and finding he was not acquainted with the aſtronomical performances of others, he ſent him Riccioli's "Almageſtum Novum," and Kepler's "Tabulæ Rudolphinæ," to which he was before a ſtranger. He proſecuted his aſtronomical ſtudies from this time with all imaginable vigour, and with all the ſucceſs he could wiſh. In 1669, he collected ſome remarkable eclipſes of the fixed ſtars, by the Moon, which would happen in 1670, calculating them from the Caroline Tables; and directed them to lord Brouncker, preſident of the Royal Society. This produced very good effects; for his piece, being read before that Society, was ſo highly approved, that it procured him letters of thanks, dated Jan. 14, 1669-70, from Oldenburg their ſecretary, and from Mr. John Collins one of their members, with whom he correſponded ſeveral years.

From this time he began to have accounts ſent him of all the mathematical books which were publiſhed at home or abroad: and in June, 1670, his father, who had hitherto diſcountenanced his ſtudies, taking notice of his correſpondence with ſeveral ingenious men he had never ſeen, adviſed him to go to London, that he might be perſonally acquainted with them. He gladly embraced this offer, and viſited Oldenburg and Collins; and they introduced him to Sir Jonas Moore, who preſented him with Townley's Micrometer, and undertook to procure him glaſſes for a Teleſcope, at a moderate rate. At Cambridge, he viſited Barrow, Newton, and Wroe, then fellow of Jeſus-college, of which he alſo entered himſelf a ſtudent. In the ſpring of 1672, he excerpted ſeveral obſervations from Gaſcoigne's and Crabtree's Letters, which had not been made public, and which he tranſlated into Latin.

He finiſhed the tranſcript of Gaſcoigne's papers in May; and ſpent the remainder of the year in making obſervations, and in preparing advertiſements of the approaches of the Moon and Planets to the fixed Stars for the following year. Theſe were publiſhed in the "Philoſophical "Tranſactions;" with ſome obſervations on the Planets, by Mr. Flamſteed alſo. In 1673, he wrote a ſmall tract in Engliſh, concerning the true and apparent diameters of all the Planets, when at their neareſt or remoteſt diſtances from the earth; which tract he lent to Newton in 1685, who made uſe of it in the third book of his "Principia "Mathematica," &c.

In 1673-4, he wrote an Ephemeris, to ſhew the falſity of Aſtrology, and the ignorance of thoſe that pretended to it; and gave a Table of the Moon's riſing and ſetting carefully calculated, together with the Eclipſes and Approaches of the Moon and Planets to the fixed Stars. This fell into the hands of Sir Jonas Moore, for whom he made a Table of the Moon's true Southings that year; from which, and Philips's Theory of the Tides, the high waters being made, he found that they ſhewed the times of the turn of the tides very near, whereas the common ſeaman's coarſe rules would err ſometimes two or three hours. In 1674, paſſing through London in the way to Cambridge, Sir Jonas Moore informed him, that a true account of the tides would be highly acceptable to the king; upon which he compoſed a ſmall Ephemeris for his majeſty's uſe. Sir Jonas had heard him often diſcourſe of the Weather-glaſs, or Barometer, and the certainty of judging of the weather by it, from a long ſeries of obſervations he had made upon it; and now requeſted of him to ſet him up a pair of theſe glaſſes, which he did, and left him materials for making more. Sir Jonas valued theſe glaſſes extremely; and mentioning them as curioſities to the king and duke of York, he was ordered to exhibit them the next day, which he did, together with Flamſteed's directions for judging of the weather from their riſing or falling. Sir Jonas was a great friend to our author; had ſhewn the king and duke his Teleſcopes and Micrometer before: and, whenever he acquainted them with any thing which he had gathered from Flamſteed's diſcourſe, he told them frankly from whom he had it, and recommended him to the nobility and gentry about the court.

Having

Having taken his degree of maſter of arts at Cambridge, he deſigned to enter into holy orders, and to ſettle in a ſmall living near Derby, which he had a promiſe of from a friend of his father's. In the mean time, Sir Jonas Moore, having notice of his deſign, wrote to him to come to London, whither he returned Feb. 1674-5. He was entertained in the houſe of that gentleman, who had other views for ſerving him; but Flamſteed perſiſting in his reſolution to take orders, he did not diſſuade him from it. March following, Sir Jonas brought him a warrant to be King's Aſtronomer, with a ſalary of 100l. per annum, payable out of the office of Ordnance, to commence from Michaelmas before; which, however, did not abate his inclinations for orders; ſo that at Eaſter following he was ordained at Ely-houſe by biſhop Gunning, who ever after converſed freely with him, and particularly upon the new philoſophy and opinions, though that prelate always maintained the old. Auguſt 1675, the foundation of the Royal Obſervatory at Greenwich was laid; and during the building of it, Flamſteed lodged at Greenwich: and his Quadrant and Teleſcopes being kept in the queen's houſe there, he obſerved the Appulſes of the Moon and Planets to the fixed Stars. In 1681, his "Doctrine of the Sphere" was publiſhed in a poſthumous work of Sir Jonas More, intituled, "A new Syſtem of the Mathematics," printed in quarto.

About 1684, he was preſented to the living of Burſtow in Surrey, which he held as long as he lived. He was, indeed, very moderately provided for, yet ſeems to have been quite contented, aſpiring after nothing but knowledge, and the promotion of the ſciences. This, however, as it raiſed him to the notice of the world, and recommended him to royal favour and protection, ſo it likewiſe procured him the friendſhip and confidence of ſome of the moſt illuſtrious perſons in the way of ſcience; ſuch as Sir Iſaac Newton, Dr. Halley, W. Molineux of Dublin, eſq. Dr. Wallis, Caſſini, &c. He ſhewed the ſame aſſiduity in labouring for the improvement of Aſtronomy, after this moderate proviſion was made for him, as he did before; witneſs the numberleſs papers addreſſed by him to the ſecretaries of the Royal Society, many of which are printed in the "Philoſophical Tranſactions." He ſpent the latter, as he had done the former part of his life, in promoting true and uſeful knowledge; and died of a ſtrangury Dec. 31, 1719. Though he lived to above 73

years of age, yet it is remarkable, that he had from his infancy ſuch a natural tenderneſs of conſtitution, as he could never get the better of; and in a letter to Mr. Collins, March 20, 1670-71, he ſays, that "he ſhall ſcarcely have "time to tranſcribe, and fit his papers for the preſs, "partly, becauſe his occaſions, but more frequently his "diſtempers, withdraw and detain him from his pen-"endeavours. For the ſpring," ſays he, "coming on, "my blood increaſes, which if I ſhould not exerciſe "ſtrongly, I ſhould ſpit up, or receive into my ſtomach, "with great detriment to my health." He was married, but had no children. His "Hiſtoria Cœleſtis Britannica" was publiſhed, 1725, in three volumes folio, and dedicated to the king by his widow. A great part of this work was printed off before his death; and the reſt compleated, except the Prolegomena prefixed to the third volume. In the preface we are informed, that in 1704, he having communicated by a friend an account of his collection of Obſervations to the Royal Society, they were ſo highly pleaſed with it, that they recommended the work to prince George of Denmark, who ordered Francis Roberts, eſq. Sir Chriſtopher Wren, Sir Iſaac Newton, Dr. David Gregory, and Dr. John Arbuthnot, to inſpect Mr. Flamſteed's papers. This being done, and a report made in their favour, ninety-ſeven ſheets were printed at the prince's expence before his death; after which the remainder was publiſhed at the charge of the author and his executors, and will be a noble and laſting monument to his memory.

By way of concluſion to this article, we will ſubjoin the teſtimony of ſome eminent perſons in favour of our author. Mr. Stephen Gray, in a letter of May 5, 1701, deſcribing a very ingenious inſtrument invented by him, for drawing a true meridian line by the Pole Star, and alſo for finding the hour of the day and night for the ſame, has the following paſſage; "That moſt learned, accurate, and judi-"cious Aſtronomer, Mr. John Flamſteed, has lately diſ-"covered, that there is a parallaxis of the Earth's annual "orbit at the Pole Star, of about forty or forty-five "ſeconds; whereby the diameter of the ſtar's parallel is "greater in June than in December, by about one minute "two ſeconds, which he has evinced from ſeven years
Phil. Tranſ. N° 270. "ſucceſſive obſervations, whereby the Earth's motion is "indubitably demonſtrated, as appears from his learned "letter to Dr. Wallis on that ſubject." Dr. Wotton

produces

produces the labours and diſcoveries of Flamſteed to prove, that the ancient Aſtronomy was not at all comparable to the modern; or, which is the ſame thing, that modern Aſtronomers have far ſurpaſſed the antient in point of accuracy, as well as extenſiveneſs in their obſervations. "Galileo," ſays he, "was the firſt, who diſcovered four "Planets moving conſtantly round Jupiter, from thence "uſually called his Satellites, which afterwards were ob- "ſerved to have a conſtant, regular, and periodical mo- "tion. This motion is now ſo exactly known, that Mr. "Flamſteed, who is one of the moſt accurate obſervers "that ever was, has been able to calculate Tables of the "Eclipſes of the ſeveral Satellites: according to which "Aſtronomers, in different quarters of the world, having "notice of the preciſe time when to look for them, have "found them to anſwer to his predictions, and publiſhed "their obſervations accordingly." Dr. John Keill has ſaid of him, that "with indefatigable pains, for more than "forty years, he has watched the motions of the Stars; "and has given us innumerable obſervations of the Sun, "Moon, and Planets, which he made with very large in- "ſtruments exactly divided by moſt exquiſite art, and "fitted with teleſcopical ſights. Whence we are to rely," ſays he, "more on the obſervations he hath made, than "on thoſe that went before him, who made their ob- "ſervations with the naked eye, without the aſſiſtance of "Teleſcopes. He has likewiſe compoſed the Britiſh Ca- "talogue of the fixed Stars, containing about three thou- "ſand, which is twice the number that are in the Cata- "logue of Hevelius; to each of which he has annexed "its longitude, latitude, right aſcenſion, and diſtance "from the Pole," &c. &c. Molineux, Halley, and others, as well abroad as at home, have ſaid very high things of Mr. Flamſteed: but we have tranſcribed enough for the purpoſe.

Reflections on ancient Learning, p. 175.

Introd. ad Ver. Aſtronom. in præfat.

FLATMAN (THOMAS), an Engliſh poet, was born in Alderſgate-ſtreet, London, about 1633; and educated in grammar-learning at Wykeham-ſchool, near Wincheſter. He went from thence to New-College in Oxford; but leaving the univerſity without a degree, he removed to the Inner-Temple, where in due time he became a barriſter at law. We do not find that he ever followed the profeſſion of the law; but, having a turn for the fine arts, gave a looſe to his inclination that way, and became conſiderable

Athen. Oxon.

conſiderable both as a poet and a painter. He ſpeaks of himſelf as a painter in a poem, called, "The Review;" and it appears from thence, that he drew in miniature. The third edition of his Poems, with additions and amendments, was publiſhed by himſelf, with his picture before them in 1682, and dedicated to the duke of Ormond. The firſt poem in this collection is, "On the death of "the Right Honourable Thomas Earl of Oſſory," and had been publiſhed ſeparately the year before. Soon after, it was read by the duke of Ormond his father, who was ſo extremely pleaſed with it, that he ſent Flatman a mourning ring, with a diamond in it worth 100l. He publiſhed alſo, in 1685, two Pindaric Odes: one on the death of prince Rupert, the other on the death of Charles II.

In 1660, came out under the letters T. F. a collection of poems, intituled, "Virtus Rediviva: A panegyric on "the late king Charles the Firſt, of ever bleſſed me-"mory, &c.;" but theſe not being reprinted in any edition of his "Poems," Wood will not affirm them to be Flatman's. In 1661, was publiſhed a piece in proſe, intituled, "Don Juan Lamberto, or a Comical Hiſtory of "the late times;" with a wooden cut before it, containing the pictures of giant Deſborough, with a great club in his right hand, and of Lambert, both leading, under the arms, the meek knight Richard Cromwell: and this taking mightily, a ſecond part was publiſhed the ſame year, with the giant Huſonio before it, and printed with the ſecond edition of the firſt. This witty and ſatyrical work has to it the diſguiſed name of Montelion, knight of the oracle; but, Wood ſays, the acquaintance and contemporaries of Flatman always averred him to be the author of it. Montelion's Almanack came out in 1660, 1661, 1662. The Montelions of the two laſt years are ſuppoſed to be Flatman's, as that of the firſt was wrote by Mr. John Philips. It is remarkable, that our author in his younger days had a diſlike to marriage, and made a ſong deſcribing the incumbrances of it, with this beginning:

"Like a dog with a bottle tied cloſe to his tail,
"Like a tory in a bog, or a thief in a jail, &c."

but being afterwards ſmitten with a fair virgin, and more, according to Wood, with her fortune, he eſpouſed her in 1672; upon which, ſays the ſame author, his ingenious comrades did ſerenade him that night, while he was in the embraces of his miſtreſs, with the ſaid ſong. He died

at

at his houſe in Fleet-ſtreet, London, in 1688: his father, a clerk in Chancery, being then alive, and in his 80th year. We can ſay nothing about his painting: and he ſeems to have been more of a wit than a poet.

FLECHIER (Esprit), a French biſhop, celebrated for poetry and oratory, was born at Perne in Avignon in 1632; and educated under an uncle, who was a man of note, and who cultivated in him that genuine eloquence, and love of polite literature, for which he was naturally formed, and became afterwards famous. He was firſt known at Paris, by a Deſcription of a Carouſal in Latin verſe, and by ſome French poems, which gained him great reputation. His Carouſal, intituled, "Curſus Regius," was printed in 1669 by itſelf, and among his Miſcellaneous Works in 1612, 12mo. People wondered to ſee a thing of this nature, ſo little known to ancient Rome, expreſſed with ſuch eaſe and elegance in Latin. His firſt Sermons were taken great notice of, and his Funeral Orations were admired to the higheſt degree. He ſeems to have pitched upon an odd method of forming a true taſte, and of acquiring a beautiful and correct way of writing: and that was, it ſeems, by reading authors who had not theſe qualities. If his judgement had not been naturally good, ſuch a practice muſt have corrupted it. The duke de Montauſier was his great friend, and choſe him to make a Funeral Oration for his Lady in 1672; when he diſcovered for the firſt time his very uncommon talent for theſe ſort of works. He was received a member of the French Academy in 1673. One of the ſchemes contrived for the education of the dauphin was to write the Hiſtory of Illuſtrious Chriſtian Princes. Flechier was appointed to write the "Hiſtory of Theodoſius the Great," which he did with uncommon eloquence and exactneſs, and publiſhed it in 1679. He was nominated to the biſhopric of Lavaur in 1685, and tranſlated to that of Niſmes in 1687. His affection for the Belles Lettres was not at all leſſened by his advancement. He founded an Academy at Niſmes, and took the preſidentſhip upon himſelf. His own palace was indeed a kind of Academy, where he applied himſelf to train up Orators and Writers, who might ſerve the church, and do honour to the nation. He died, 1710, in his 78th year. His works conſiſt of Panegyrics, Sermons, Funeral Orations, Paſtoral Letters, Latin and French Poetry, Letters, &c. He wrote the "Hiſtory of Cardinal "Ximenes,"

Niceron, Memoires, &c. Tom. 1.

" Ximenes," which was publiſhed at Paris, 1693, in 4to. and in two volumes 12mo. He alſo tranſlated ſome pieces of Antonius Maria Gratian.

FLECKNOE (RICHARD), an Engliſh poet and dramatic writer in the reign of Charles II. but more remarkable for having given a name to a ſatire of Dryden's, than for all his own works. He is ſaid to have been originally a Jeſuit, and to have had connexions with ſome perſons of high diſtinction in London, who were of the Roman Catholic perſuaſion. When the Revolution was compleated, Dryden, having ſome time before turned Papiſt, became diſqualified for holding his place of Poet-Laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom, it ſeems, Dryden had already a confirmed averſion: and this occaſioned him to write a ſatire againſt him, named Mac Flecknoe, which is as ſevere and as well-written a ſatire as any in our language. Flecknoe wrote ſome plays, but could never get more than one of them acted. His Comedy, called " Da-" moiſelles à la mode, was printed in 1667, and addreſſed to the duke and dutcheſs of Newcaſtle, which the author deſigned for the theatre, and was not a little chagrined at the players for refuſing it. It is pleaſant to obſerve what he ſaid upon this occaſion. " For the acting " this comedy, thoſe who have the government of the " ſtage have their humours, and would be intreated; and " I have mine, and won't entreat them: and were all " dramatic writers of my mind, they ſhould wear their " old plays thread-bare, ere they ſhould have any new, till " they better underſtood their own intereſt, and how to " diſtinguiſh between good and bad." This anger of Flecknoe's at the players for refuſing his Comedy, is ſomething like that of Bayes, when the players went to dinner without his leave. " How! are the players gone " to dinner? if they are, I'll make 'em know what it is " to injure a perſon, who does them the honour to write " for them, and all that; a company of proud, conceited, " humorous, croſs-grained perſons, and all that; Ill " make 'em the moſt contemptible, deſpicable, inconſi-" derable perſons, and all that;" &c.

His other dramatic pieces are, " Ermina, or the Chaſte " Lady: Love's Dominion: and, The Marriage of Oce-" anus and Britannia." The ſecond of theſe performances was printed in 1654, and dedicated to the lady Elizabeth

Elizabeth Claypole: to whom the author inſinuates the uſe of plays, and begs her mediation to gain a licence for acting them. He ſays, this play is full of excellent morality, and written as a pattern of the reformed ſtage. This "Love's Dominion" was afterwards republiſhed in 1664, under the title of "Love's Kingdom," and dedicated to the marquiſs of Newcaſtle. The author with great pains got it then to be acted, but it was damned by the audience; which Flecknoe ſtyles the *people*, and calls them judges without judgement. He owns, that his play wants much of the ornaments of the ſtage; but that, he ſays, may be eaſily ſupplied by a lively imagination. Our author's other works conſiſt of Epigrams and Enigmas. There is a book of his writing, called, "The Diarium, or "Journal, divided into twelve jornades, in burleſque "verſe." It is to be hoped, that the character Dryden gives of Flecknoe, in the two following lines, is ſomething beyond his proper deſert:

"In proſe and verſe was own'd without diſpute
"Thro' all the realms of nonſenſe abſolute."

We know not when he died. Pope ſeems to have taken the hint of his Dunciad from Dryden's Mac Flecknoe.

FLEETWOOD (WILLIAM), an Engliſh lawyer, and recorder of London in the reign of Elizabeth, was a natural ſon, Wood ſays, of Robert Fleetwood eſq. of Heſketh in Lancaſhire. He had a liberal education, and was for ſome time of Oxford. He went thence to the Middle-Temple, to ſtudy the law; and having quick as well as ſtrong parts, became in a ſhort time a very diſtinguiſhed man in his profeſſion. His reputation was not confined to the Inns of Court; for it having been thought neceſſary to appoint Commiſſioners in the nature of a Royal Viſitation in the dioceſes of Oxford, Lincoln, Peterborough, Coventry and Lichfield, Fleetwood was of the number. In 1569, he became recorder of London. It does not appear, whether his intereſt with the earl of Leiceſter procured him that place or not; but it is certain, that he was conſidered as a perſon entirely addicted to that nobleman's ſervice, for he is ſtyled in one of the bittereſt libels of thoſe times, "Leiceſter's mad Recorder:" inſinuating, that he was placed in his office, to encourage thoſe of this lord's faction in the city. He was very zealous againſt the Papiſts, active in diſturbing maſs-houſes, committing

Athen. Oxon.

Strype's Annals, vol. i.

Leiceſter's Commonwealth.

committing Popiſh prieſts, and giving informations of their intrigues: ſo zealous, that once ruſhing in upon maſs at the Portugueſe ambaſſador's houſe, he was, for breach of privilege, committed priſoner to the Fleet, though ſoon releaſed. In 1580, he was made ſerjeant at law, and in 1592 one of the queen's ſerjeants; in which poſt, however, he did not continue long, for he died about a year after, and was carried to Great Miſſenden in Buckinghamſhire, where he had purchaſed an eſtate, to be buried. He was married, and had children. Wood ſays, that "he was a learned man, and a good antiquary, "but of a marvellous, merry, and pleaſant conceit." He was farther eſteemed a ſhrewd politician; which character was moſt likely to recommend him to his patron Leiceſter. He was a good popular ſpeaker, and wrote well upon ſubjects of government. He made a great figure in his profeſſion, being equally celebrated for eloquence as an advocate, and for judgement as a lawyer.

His occupations hindered him from writing much, yet there are ſome ſmall pieces of his in being: as, 1. "An "Oration made at Guildhall before the Mayor, &c. con-"cerning the late attempts of the Queen's Majeſties ſedi-"tious ſubjects, Oct. 15, 1571." 2. "Annalium tam "Regum Edvardi V. Richard III. et Henrici VII. quam "Henrici VIII. titulorum ordine alphabetico multo jam "melius quam ante digeſtorum Elenchus, 1579 and "1597." 3. "A Table to the Reports of Edmund "Plowden." This is in French. 4. "The Office of a "Juſtice of Peace: together with inſtructions how and "in what manner Statutes ſhall be expounded, 1658." This is poſthumous.

Account of his Life and Writings, prefixed to the Collection of his Sermons and Tracts in folio.

FLEETWOOD (WILLIAM), an Engliſh biſhop, was deſcended from the family of Fleetwood juſt mentioned, and born in the Tower of London, Jan. 1, 1656. He had his ſchool learning at Eaton, from whence he was elected to King's college in Cambridge. About the time of the Revolution, he entered into holy orders; and was conſidered as a celebrated preacher, from his firſt ſetting out. He was ſoon after made chaplain to king William and queen Mary; and by the intereſt of Dr. Godolphin, at that time vice-provoſt of Eaton, reſidentiary of St. Paul's, he was made fellow of that college, and rector of St. Auſtin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after, he obtained alſo the

lecture

lecture of St. Dunſtan's in the Weſt, probably by virtue of his great reputation and merit as a preacher. In 1691, he publiſhed, 1. "Inſcriptionum Antiquarum Sylloge," &c. 8vo. This collection of ancient inſcriptions conſiſts of two parts: the firſt, containing remarkable Pagan inſcriptions collected from Gruter, Reineſius, Spon, and other writers; the ſecond, the ancient Chriſtian monuments: the whole illuſtrated with very ſhort notes for the uſe of the young antiquary. In 1692, he tranſlated into Engliſh, reviſed, and prefixed a preface to, 2. "Jurieu's Plain Method of Chriſtian Devotion, laid "down in Diſcourſes, Meditations, and Prayers, fitted "to the various occaſions of a religious life:" the 27th edition of which was printed in 1750. Meanwhile, he was chiefly diſtinguiſhed by his talents for the pulpit, which rendered him ſo generally admired, that he was frequently called upon to preach upon the moſt ſolemn occaſions; as, before the king, queen, lord mayor, &c. In 1701, he publiſhed, 3. "An Eſſay upon Miracles," 8vo. This work is written in the way of dialogue, and divided into two diſcourſes. Some ſingularities in it occaſioned it to be animadverted upon by ſeveral writers, particularly by Hoadly, in "A Letter to Mr. Fleetwood, 1702:" which letter is reprinted in Mr. Hoadly's Tracts, 1715, in 8vo. The author of Fleetwood's life obſerves, that "it has been often affirmed, and paſſes with ſome for a "certain truth, that the biſhop, in a letter to Mr. Hoadly, "had given up his ſcheme. But this," ſays he, "the "reader may be aſſured, is a report altogether falſe. Nor "is the biſhop's not replying any juſt ground for ſuch a "ſurmiſe: for it was almoſt a principle with him, never "to enter into controverſy, for which he had an extreme "averſion; the acrimony with which diſputes were car-"ried on being not at all agreeable to the calmneſs and "meekneſs of his temper: for which reaſon, he would "not be drawn to defend what he had written. I write "my own ſenſe as well as I can, was his ſaying upon ſuch "occaſions: if it be right, it will ſupport itſelf; if it be not, "it is fit it ſhould ſink." This "Eſſay upon Miracles" is ſaid to contain the ſubſtance of what he would have preached at Mr. Boyle's Lectures, in caſe his health would have permitted him to have undertaken that taſk; when it was offered him; which, it ſeems, it did not. Account, &c. p. 9.

About a week before king William's death, he was nominated to a canonry of Windſor; but the grant not having

ing paſſed the ſeals in time, the houſe of commons addreſſed the queen to give that canonry to their chaplain. His patron, lord Godolphin, laid the matter before the queen, who ſaid, that, if king William had given it to Mr. Fleetwood, he ſhould have it; and accordingly he was inſtalled in 1702. In 1704, he publiſhed without his name a piece, intituled, 4. "The Reaſonable Communicant; "or, An Explanation of the Doctrine of the Sacrament "of the Lord's Supper." This book, of which there have been ſeveral editions, has, in the catalogue of the tracts diſtributed by the Society for propagating Chriſtian knowledge, been given to another perſon; but it is agreed, at length, to be Mr. Fleetwood's, who in his preface aſſigns this cauſe for writing it, viz. "That he might not "be obliged to repeat continually the contents of it to "ſuch of his pariſhioners, as from time to time came to "be inſtructed how to become worthy partakers of the "ſacrament." In 1705, he publiſhed in two volumes, 8vo, 5. "Sixteen Practical Diſcourſes upon the relative "duties of Parents and Children, Huſbands and Wives, "Maſters and Servants; with three Sermons upon the "caſe of Self-murder." About this time he took a reſolution of retiring from the noiſe and hurry of the town; much to the concern of his friends and admirers there. His pariſhioners of St. Auſtin's were ſo deeply affected with it, that they offered to keep him a curate, among other temptations: but nothing could divert him from his reſolution; ſo that he gave up his preferments, and withdrew to Wexham, a ſmall rectory of about 60l. a year in Buckinghamſhire. Here he enjoyed the tranquillity and pleaſure of that privacy, which he had ſo much longed for, in a commodious houſe and gardens; and what made this retirement more agreeable, was its nearneſs to his beloved Eton. Here he indulged himſelf in his natural inclination to the ſtudy of Britiſh hiſtory and antiquities, which no man underſtood better: and, in 1707, gave a ſpecimen of his great ſkill therein in, 6. "Chro-"nicon Precioſum: or, an account of the Engliſh money, "the price of corn, and other commodities, for the laſt "600 years. In a letter to a Student of the Univerſity of "Oxford;" without his name.

He did not remain long in this retirement: for, in 1706, upon the death of Beveridge, he was nominated by the queen of her own accord to the ſee of St. Aſaph, without any ſolicitation, or even knowledge of his own; ſo that,

that, as he aſſured a friend, the firſt intelligence he had of his promotion was from the Gazette. He was but juſt gone out from waiting as chaplain, when his predeceſſor died: upon which one of the ladies of the bedchamber aſking the queen, whom ſhe intended to make biſhop of St. Aſaph? her majeſty replied, "One whom you will be "pleaſed with; whom you have lately heard preach: I "intend it for Dr. Fleetwood." It was this circumſtance, namely, the queen's doing it of herſelf, that helped to reconcile him to the world again; for, it ſeems, he thought he ſaw the hand of God in it, and ſo was conſecrated in June, 1708. In this ſtation he acted in the moſt exemplary manner. His biographer tells us, that "he "had a very difficult part to act, coming into this dioceſe "but juſt before that ſpirit of rage and madneſs broke out "in 1709, which continued to the end of the queen's "reign; when party-rage ran higher, and the ſpirit of "Jacobitiſm was more inſolent and barefaced, than in any "former time ſince the Revolution, and more in that part "of the kingdom than in moſt others. Yet his great "and clear reputation, his uncommon abilities and un-"blemiſhed life, which ſet off the epiſcopal character with "ſo much luſtre, his obliging and eaſy deportment, free "from the leaſt tincture of pride, or ſhew of ſuperiority, "did not only place him above all indecent treatment, "which was a great point gained in thoſe unequal times, "but procured much reverence and affection to his per-"ſon from a clergy, that almoſt to a man differed from "him in principle." Account, &c. p. 4.

In the mean time he preached often before the queen, and ſeveral of thoſe ſermons were printed. He attended the houſe of lords conſtantly, and acted there with dignity and ſpirit. He viſited his dioceſe; and his charge to his clergy, publiſhed in 1710, ſhews, that he was a zealous, but not a furious, churchman. Nevertheleſs, he was highly diſguſted with the change of the miniſtry that year, and withdrew from court. He could not be drawn to give any countenance to the meaſures of the new miniſtry, though endeavours had been uſed, and intimations given by the queen herſelf, who had a great value for him, how pleaſing his frequent coming to court would be to her. The ſame year, he publiſhed without his name a piece, intituled, 7. "The Thirteenth Chapter to the "Romans, vindicated from the abuſive ſenſes put upon it. "Written by a Curate of Salop, and directed to the Ibid.

" Clergy of that County, and the neighbouring ones of " North Wales, to whom the author wiſheth patience, " moderation, and a good underſtanding for half an " hour." Upon the pretended authority of this chapter, the regal power had been magnified in ſuch a manner, that tyranny might ſeem the ordinance of God, and the moſt abject ſlavery to be founded in the principles of religion. The biſhop was highly offended with this doctrine; and in this pamphlet endeavours to ſhew, that " this chapter of St. Paul requires of no people any more " ſubmiſſion to the higher powers, than the laws of their " ſeveral countries require; that it exacts no other obe- " dience, than the laws exact; that it forbids no other " reſiſtance, than the laws of that country forbid; and " that it damns no man for making ſuch reſiſtance as the " laws of his country allow him to make, be it more or " leſs;" or, as he expreſſes it at the concluſion of his tract, that " the word of God obliges all ſubjects to ſuch " obedience, and no other, as the laws of their country " have obliged them to, and forbids ſuch reſiſtance, and " no other, as the laws of their country have forbidden."

Notwithſtanding his difference with the preſent miniſtry, when a faſt was appointed to be kept, Jan. 16, 1711-12, he was choſen by the houſe of lords to preach before them: but, by ſome means or other getting intelligence that he had drawn his pen againſt the peace, they contrived to have the houſe adjourned beyond that day. This put it indeed out of our prelate's power to deliver his ſentiments from the pulpit; yet he put the people in poſſeſſion of them, by ſending them from the preſs. Though without a name, yet from the ſpirit and language it was eaſily known whoſe ſermon it was. It gave offence to ſome great miniſters of ſtate, who now only waited for an opportunity to be revenged on our prelate: and this opportunity he ſoon gave them, by publiſhing, 8. " Four " Sermons, viz. on the death of queen Mary, 1694; on " the death of the duke of Glouceſter, 1700; on the " death of king William, 1701; on the Queen's acceſ- " ſion to the throne, 1702. With a Preface." 1712, 8vo. This preface bearing very hard upon thoſe who had the management of public affairs, hold was laid of it; and, upon a motion made for that purpoſe in the houſe of commons, an order was made to burn it, which was accordingly done on the 12th of May. The biſhop, knowing it to be the effect of party-rage, was very little affected with

with this treatment; but rather pleased to think, that the very means they had used to suppress his book was only a more effectual way of publishing, and exciting the whole nation to read it. It was owing to this certainly, that it was printed in the Spectator, and thereby dispersed into several thousand hands. This same year, and indeed before his sermons, he published, but without his name, 9. "The Judgement of the Church of England in the "case of Lay-Batism, and of Dissenter's Baptism: by "which it appears, that she hath not, by any public act "of hers, made or declared Lay-Baptism to be invalid. "The second edition. With an additional letter from "Dr. John Cosin, afterwards bishop of Durham, to Mr. "Cordel, who scrupled to communicate with the French "Protestants upon some of the modern pretences." 8vo. This piece was occasioned by the controversy about Lay-Baptism, which then made a great noise. N° 23a.

In 1713, he published without his name, 10. "The "Life and Miracles of St. Wenefrede, together with her "litanies, with some historical observations made there-"on." In the preface, he declares the motives which induced him to bestow so much pains upon this life of St. Wenefrede: and these were, that the concourse of people to the well which goes by her name was very great, that the Papists made use of this to influence weak minds, that they had lately reprinted a large life of this Saint in English, that these considerations might justly affect any Protestant Divine, and that for certain reasons they affected him in particular. Upon the demise of the queen, and the Hanover Succession taking place, our prelate had as much reason to expect, that his zeal and services should be rewarded, as any of his rank and function: but he did not make any display of his merit, either to the king or his ministers. However, upon the death of Moore, bishop of Ely, in 1714, Tenison, then archbishop of Canterbury, strenuously recommended Fleetwood to the vacant see; and he was accordingly, without the least application from himself directly or indirectly, nominated thereto.

We have already mentioned ten publications of our author in the literary way, besides occasional sermons, of which he published many very excellent ones. There remain yet to be mentioned some pieces of a smaller kind; as, 11. "The Councellor's Plea for the Divorce of Sir "G. D. and Mrs. F. 1715." This relates to an affair,

which was brought before the houſe of lords, 12, "Papiſts not excluded from the Throne upon the account of Religion. Being a vindication of the Right Reverend Lord Biſhop of Bangor's Preſervative, &c. in that particular. In a ſhort Dialogue, 1717." 13. "A Letter from Mr. T. Burdett, who was executed at Tyburn for the murder of Capt. Falkner, to ſome Attornies Clerks of his acquaintance: written ſix days before his execution, 1717." 14. "A Letter to an Inhabitant of the Pariſh of St. Andrew's, Holbourn, about new ceremonies in the Church, 1717." 15. "A Defence of praying before Sermon, as directed by the 55th Canon." All theſe were publiſhed without his name. The indefatigable labours of this prelate brought him at length into a bad ſtate of health, which made life troubleſome to him a good while before his death. He died at Tottenham in Middleſex, whither he had retired for the benefit of the air, Aug. 4, 1723; and was interred in the cathedral church of Ely, where a monument was erected to him by his lady, who did not long ſurvive him. He left behind him an only ſon, Dr. Charles Fleetwood, who inherited his paternal eſtate in Lancaſhire; and had been preſented a few years before by his father, as biſhop of Ely, to the great rectory of Cottenham in Cambridgeſhire, which he did not enjoy long.

Biſhop Fleetwood's character was great in every reſpect. His virtue was not of the fanatical kind, nor was his piety the leaſt tinctured with ſuperſtition: yet he cultivated and practiſed both to perfection. As for his accompliſhments, he was inconteſtably the beſt preacher of his time; and, for occaſional ſermons, may be conſidered as a model. He was alſo very learned, but chiefly diſtinguiſhed in the antiquarian way. Dr. Hickes acknowledges him as an encourager of his great work, intituled, "Linguarum Veterum Septentrionalium Theſaurus;" and Mr. Hearne often confeſſes himſelf much obliged by many ſingular inſtances of his friendſhip. This ſhews him to have been no party-zealot, ſince we find he was ready to entertain a free correſpondence with men of real merit, how different ſoever their political principles might be from his own; as in both theſe perſons it is well enough known they were. Whiſton, a man of probity, and a free ſpeaker, admired our prelate as a preacher, when he was a young man at the univerſity; and he admired him too as a biſhop, as we learn from the following ſtory. After having mentioned

mentioned ſeveral inſtances of the danger which the beſt men run of being corrupted in courts, he proceeds thus: "It puts me in mind of what that excellent preacher and liver biſhop Fleetwood, as I have been informed, ſaid upon the like occaſion. This good biſhop once came to the houſe of lords a little too early, and overheard certain perſons debating this queſtion, 'Whether a Courtier could be a Chriſtian or not?' and when at length the company perceived he was there, they would needs have his opinion. He replied, he was no Courtier, nor would determine that queſtion; but he acknowledged he had learned ſo much by their diſcourſe, that it was not very fit for a good Chriſtian to go to Court." Memoirs of his own Life, p. 305.

FLETCHER (JOHN), an Engliſh dramatic writer, was born in Northamptonſhire in 1576; and was the ſon of Dr. Richard Fletcher, biſhop of London, of whom we ſhall ſay ſomething by and by. He was educated in Cambridge, and probably at Benet-college, ſince his father, it ſeems, by his laſt will and teſtament, was a benefactor to it. He wrote plays jointly with Beaumont; and Wood ſays, that he aſſiſted Ben Jonſon in a comedy, called, "The Widow." After Beaumont's death, which happened in 1615, he is ſaid to have conſulted Mr. James Shirley, in forming the plots of ſeveral of his plays; but which thoſe were we have no means of diſcovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what ſhare each bore in forming the plots, writing the ſcenes, &c. and the general opinion is, that Beaumont's judgement was uſually employed in correcting and retrenching the ſuperfluities of Fletcher's wit. Yet, if Winſtanley may be credited, the former had his ſhare likewiſe in the drama, in forming the plots, and writing the ſcenes: for that author relates, that our poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were ſeized and charged with high-treaſon: till the miſtake ſoon appearing, and that the plot was only againſt a theatrical king, the affair ended in mirth. Fletcher died of the plague at London in 1625, and was interred in St. Mary Overy's Church in Southwark. Sir Aſton Cockaine among his poems has an epitaph on our author and Maſſinger, who, he tells us, lie both buried there in one grave; though Wood informs Fuller's Worthies, in Northamptonſhire. Lives of the Engliſh Poets.

forms us, from the pariſh-regiſter there, that Maſſinger was buried, not in the church, but in one of the four yards belonging to it. For a judgement upon our author, Edward Philips obſerves, that "he was one of the happy "triumvirate of the chief dramatic poets of our nation "in the laſt foregoing age, among whom there might be "ſaid to be a ſymmetry of perfection, while each excelled "in his peculiar way: Ben Jonſon in his elaborate pains "and knowledge of authors; Shakſpeare in his pure vein "of wit and natural poetic height; and Fletcher in a "courtly elegance and genteel familiarity of ſtyle, and "withal a wit and invention ſo overflowing, that the "luxuriant branches thereof were frequently thought con- "venient to be lopped off by his almoſt inſeparable com- "panion Francis Beaumont." Dryden tells us, that Beaumont and Fletcher's plays in his time were the moſt pleaſing and frequent entertainments, two of theirs being acted through the year for one of Shakſpeare's or Jonſon's; and the reaſon he aſſigns is, becauſe there is a certain gaiety in their comedies, and a pathos in their moſt ſerious plays, which ſuits generally with all mens humours. The caſe, however, is now reverſed; for Beaumont and Fletcher are not acted above once a ſeaſon, while Shakſpeare is repreſented almoſt every other night. The works of our authors, though approved of in general, have not eſpaped cenſure. Rymer, the hiſtoriographer, has criticized them in a book, intituled, "The Tragedies of the "laſt age conſidered and examined by the practice of the "ancients, and by the common ſenſe of all ages, 1678;" and, being a critic devoid of good-nature, has laboured to expoſe their faults, without taking the leaſt notice of their beauties. Nevertheleſs, they have ever been allowed to have much merit; and it is ſufficient to ſay, that among their admirers are the names of Denham, Waller, Jonſon, Dryden, &c. Some of Beaumont and Fletcher's plays were printed in 4to. during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was publiſhed a folio collection of them. The firſt edition of all their plays, amounting to upwards of fifty, was publiſhed in 1679, folio. Another edition was publiſhed in 1711, in ſeven volumes, 8vo; another in 1751, in ten volumes, 8vo.

Theatrum Poetarum, p. 108.

Eſſay on Dramatic Poetry.

We promiſed to ſay a word or two of our author's father, Dr. RICHARD FLETCHER; not indeed, that he is memorable for wit, or learning, or in truth for any thing more

more than being a biſhop, which alone ought to render him little worthy of remembrance. However, out of pure reſpect to his ſon, we proceed to obſerve, upon the authority of Wood, that he was a Kentiſh man born, and educated at Benet college in Cambridge, of which he was fellow. He became dean of Peterborough in 1583; and, in 1586, attended Mary queen of Scots at the time of her execution. He preſſed her very importunately, certainly very unſeaſonably, to change her religon: but ſhe deſired him three or four times over, not to give himſelf or her any more trouble; "for," ſays ſhe, "I was born "in this religion, I have lived in this religion, and am "reſolved to die in this religion." In 1589, he was made biſhop of Briſtol: and we are told, that he leaſed out the revenues of this biſhopric in ſo extravagant a manner, as to leave little to his ſucceſſors; inſomuch that, after his removal, it lay vacant ten years. Sir John Harrington mentions this; and ſays of him at the ſame time, that "he was a well-ſpoken man, and one that the queen gave "good countenance to, and diſcovered her favour to him "even in her reprehenſions: for ſhe found fault with "him once for cutting his beard too ſhort; whereas, "good lady, if ſhe had known THAT, ſhe would have "found fault with him for cutting his biſhopric ſo ſhort." He was tranſlated to Worceſter in 1592, and to London in 1594; ſoon after which, being a widower, he took to his ſecond wife a very handſome woman, the lady Baker of Kent. Queen Elizabeth, who had an extreme averſion to the clergy's marrying, was highly offended at the biſhop. She thought it very indecent for an elderly clergyman, a biſhop, and one that had already had one wife, to marry a ſecond: and ſhe gave ſuch a looſe to her indignation, that, not content with forbidding him her preſence, ſhe ordered archbp. Whitgift to ſuſpend him from the exerciſe of his epiſcopal function, which was accordingly done. He was afterwards reſtored to his biſhopric, and in ſome meaſure to the queen's favour: nevertheleſs, the diſgrace ſat ſo heavy on his mind, that it is thought to have haſtened his end. He died ſuddenly in his chair, at his houſe in London, in 1596; being to all appearance well, ſick, and dead, in a quarter of an hour. He was an immoderate taker of tobacco; the qualities of which being then not well known, and ſuppoſed to have ſomething poiſonous in them, made Camden impute his death to it, as he does in his Annals of Elizabeth's reign. (m)

Athen. Oxon.

Stype's Annals, vol. iii. p. 388.

Brief View of the State of the Church, &c. p. 25.

ad ann. 1596.

FLETCHER

Fuller's Worthies, in Kent.

FLETCHER (GILES), brother to biſhop Fletcher, was a very ingenious man, and born in Kent alſo. He received his education at Eaton; and, in 1565, was elected thence to King's college in Cambridge, where he took a batchelor's of arts degree in 1569, a maſter's in 1573, and that of LL. D. in 1581. He was an excellent poet, and a very accompliſhed man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commiſſioner into Scotland, Germany, and the Low Countries. In 1588, he was ſent ambaſſador to Muſcovy; not only to conclude a league with the emperor there, but alſo to re-eſtabliſh and put into good order the decayed trade of our Ruſſia company. He met, at firſt, with a cold reception, and even rough uſage: for the Dutch, it ſeems, envying the excluſive privilege which the Ruſſia company enjoyed of trading thither, had done them ill offices at that barbarous and arbitrary court. And a falſe rumour then ſpread, of our fleet's being totally deſtroyed by the Spaniſh armada, had created in the czar a contempt for the Engliſh, and a preſumption that he might ſafely injure thoſe who were not in a capacity of being revenged. But the embaſſador ſoon effaced thoſe ill impreſſions; and, having obtained good and advantageous conditions, returned to England with ſafety and honour. Fuller ſays, that, upon his arrival at London, "he ſent for an intimate friend, "with whom he heartily expreſſed his thankfulneſs to "God for his ſafe return from ſo great a danger. For "the poets cannot fancy Ulyſſes more glad to be come "out of the den of Polyphemus, than he was to be rid of "the power of ſuch a barbarous prince: who counting "himſelf, by a proud and voluntary miſtake, Emperor of "all Nations, cared not for the Law of all Nations; and "who was ſo habited in blood, that, had he cut off this "embaſſador's head, he and his friends might have fought "their own amends, but the queſtion is, where they "would have found it." Shortly after his return, he was made ſecretary to the city of London, and a maſter of the Court of Requeſts: and, in 1597, treaſurer of St. Paul's. This worthy perſon died in 1610. From the obſervations he had made during his embaſſy into Ruſſia, he drew up a curious account, "Of the Ruſſe Commonwealth: or "manner of Government by the Ruſſe Emperor, com-"monly called the Emperor of Moſkovia, with the man-"ners and faſhions of the people of that country, 1590." 8vo. This work was quickly ſuppreſſed, leſt it might

Athen. Oxon.

Ibid.

give offence to a prince in amity with England: but it was reprinted in 1643, 12mo. and is inſerted in Hakluyt's "Navigations, Voyages, &c." vol. i. only a little contracted. Camden, ſpeaking of this book, ſtyles it, "libellum in "quo plurima obſervanda." He left two ſons, both learned men, Giles and Phineas. The latter wrote ſeveral books; particularly, "De literatis antiquæ Britanniæ, "præſertim qui doctrina claruerunt, quique Collegia Can-"tabrigiæ fundarunt. Cant. 1633." 12mo. Annal. ad ann. 1583.

FLEURY (CLAUDE), a French writer, was the ſon of an advocate, and born at Paris, in 1640. He diſcovered early a ſtrong inclination for letters, and afterwards applied himſelf particularly to the law. He was made advocate for the parliament of Paris in 1658, and attended the bar nine years. Then he took orders; and, in 1672, was made preceptor to the princes of Conti. In 1680, he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, belonging to the Ciſtercians, and in the dioceſe of Rhodes. In 1689, the king made him ſub-preceptor to the dukes of Burgundy, Anjou, and Berry. In 1696, he was admitted a member of the French academy. In 1706, when the education of the three princes was finiſhed, the king gave him the priory of Argenteville, belonging to the Benedictines, in the dioceſe of Paris, upon which promotion he reſigned the abbey of Loc-Dieu. In 1716, he was choſen confeſſor to Lewis XV; and, in 1723, he died, aged 82.

He was the author of many excellent works, all in French, and very well written. In 1674, he printed a "Hiſtory of the French Law;" which was afterwards prefixed to the Inſtitutes of the French Law, written by Monſ. Argoud, advocate to the parliament. In 1681, "The Man-"ners of the Jews," which is a good introduction for underſtanding the Old Teſtament, and of which an excellent Engliſh verſion was publiſhed by Farneworth; and afterward, "The Manners of the Chriſtians," meaning the primitive Chriſtians. In 1683, an "Hiſtorical Catechiſm," to inſtruct the leſs knowing in the principles of their religion. This book was tranſlated into Latin, and printed at Bruſſels. In 1684, "The Life of Madam d' Arbouze," who reformed the abbé of Valde Grace. In 1686, "The "Method of Study;" and the year after, "The Inſtitutes "of the Eccleſiaſtical or Canon Law," in which he explains

plains the church regulations for diſcipline, with regard to the preſent uſages of France. In 1688, "The Duty of "Maſters and Servants, &c." And, laſtly, he undertook what is juſtly eſteemed not only his principal work, but a maſterpiece in its way, an "Eccleſiaſtical Hiſtory." This conſiſts of twenty volumes in 4to, and contains a hiſtory of the church, from the beginning of Chriſtianity to 1414. Beſides a general preface, there are ſeven prefatory diſcourſes upon eccleſiaſtical hiſtory, in different parts of the work. All theſe were publiſhed in a ſeparate volume at Paris, in 1708; and they breathe a ſpirit truly philoſophic. For Fleury, though an eccleſiaſtic of the church of Rome, was very far from being affected with thoſe principles of bigotry and perſecution, which hold in ſubjection the generality of his order. He was indeed a philoſopher as well as a divine, and, what very few are, a philoſopher in practice as well as ſpeculation. He is ſaid to have taken an extreme delight in reading Plato; and, after the example of this great ancient, would often have private conferences with ſocieties of the learned. He was a great lover of ſolitude, yet was not reſerved, but would ſpeak his mind freely upon the moſt important and even delicate ſubjects. Conſtantly attentive to, and punctual in the diſcharge of his duty, he took no ſteps to be rich or great, cheriſhed no principles of ambition, but preferred the glory of doing uſeful ſervices to his country to any honors, which his uncommon talents and merit might juſtly have claimed. A noble example to his brethren; and happy would it be both for themſelves and others, if it were followed more than it is.

Athen. Oxon.

FLORIO (JOHN), the Reſolute, as he uſed to ſtyle himſelf, was born in London in the reign of Henry VIII, and deſcended from the Florii of Sienna in Tuſcany. A little before that time his father and mother, who were Waldenſes, had fled from the Valtoline into England from the perſecutions of Popery: but, when Edward the VIth died, and the Proteſtant Religion became oppreſſed under Mary, they left England, and went to ſome other country, where our John Florio received his juvenile literature. Upon the re-eſtabliſhment of Proteſtancy by Elizabeth, they returned; and Florio for a time lived in Oxford. About 1576, Barnes, biſhop of Durham, ſending his ſon to Magdalen-college, Florio was appointed to attend him

as

as preceptor in the French and Italian tongues: at which time, wearing a gown, he was admitted a member of that college, and became a teacher of thoſe languages in the univerſity. After James came to the crown, he was appointed tutor to prince Henry in thoſe languages; and at length made one of the privy-chamber, and clerk of the cloſet to queen Anne, to whom he was alſo tutor. He was a very uſeful man in his profeſſion, zealous for the Proteſtant religion, and much devoted to the Engliſh nation. Retiring to Fulham in Middleſex, to avoid the plague which was then in London, he was overtaken and carried off by it in 1625, aged about 80.

He was the author of ſeveral works, 1. "Firſt Fruits, "which yield familiar ſpeech, merry proverbs, witty ſen-"tences, and golden ſayings, 1578." 4to. and 1591. 8vo. 2. "Perfect Introduction to the Italian and Engliſh "Tongues." Printed with the former, and both dedicated to Robert earl of Leiceſter. 3. "Second Fruits to "be gathered of twelve trees, of divers but delightſome "taſtes to the tongues of Italian and Engliſh men, 1591." 8vo. 4. "Garden of Recreation, yielding ſix thouſand "Italian Proverbs." Printed with the former. 5. "Dic-"tionary, Italian and Engliſh, 1597." fol. It was afterwards augmented by him, and publiſhed in 1611 in folio, by way of compliment to his royal miſtreſs, under this title, "Queen Anna's New World of Words." This was a work of great merit, being at that time by far the moſt perfect of the kind. Our author, however, laboured to make it ſtill more perfect, by collecting many thouſand words and phraſes, to be added to the next edition: but, not living to do this, the care of it fell to one Gio Torriano an Italian, and profeſſor of the Italian tongue in London; who, after reviſing, correcting, and ſupplying many more materials out of the Dictionaries of the Academy della Cruſca, printed them in 1659, folio, all in their proper places. 6. "The Eſſays of Montaigne;" tranſlated into Engliſh, and dedicated to queen Anna, 1603. 1613. 1632. fol. Prefixed to this work, we find a pretty long copy of verſes, addreſſed to him by Samuel Daniel, the poet and hiſtoriographer, whoſe ſiſter Florio had married. Wood ſays, our author wrote other things, but that he had not ſeen them.

FLORUS (Lucius Annæus), an ancient Latin hiſtorian of the ſame family with Seneca and Lucan, flouriſhed

riſhed in the reigns of Trajan and Adrian, and wrote an abridgement of the Roman Hiſtory in four books. It is believed, that the poet Florus, whoſe verſes Spartian quotes in the life of the emperor Adrian, is the ſame with our hiſtorian. Florus ſays,

" Ego nolo Cæſar eſſe,
" Ambulare per Britannos
" Scythicas pati pruinas :"

To whom the Emperor pleaſantly replied,

" Ego nolo Florus eſſe,
" Ambulare per tabernas,
" Latitare per popinas,
" Calices pati rotundos."

What makes it more reaſonable to ſuppoſe them the ſame is, that the phraſe of the hiſtorian ſavours ſtrongly of the poet, is full of flowers and exuberant, and not altogether free from the fabulous. Thus in the 17th chapter of the 2d book, where he relates the expedition of Decimus Brutus along the Celtic and Gaulic coaſts, he affirms, that Brutus never ſtopped his victorious courſe, till he beheld the ſun fall into the ocean, and with horror heard its fire extinguiſh in the waters. He is noted for having aſſumed another poetic licence, and that is in regard to Chronology; where he has obſerved ſo little accuracy, that it is not ſafe for any one, who would be truly informed, to take him for their guide in that matter.

Nevertheleſs, it is agreed on all hands, that whatever imperfections Florus may have, Sigonius went too far, when he called him an impertinent writer. He has given a very conciſe and elegant hiſtory of Rome, from its foundation to its ſettlement under Auguſtus; has deſcribed it in a very agreeable and picturesque manner; and has ſcattered up and down it a great many fine reflections of his own, which ſhew a force of parts and judgement, much ſuperior to the common run of writers. Some have doubted, whether Florus in this hiſtory did not mean to give an epitome of Livy: but there ſeems no juſt grounds for ſuch a ſuſpicion, the method followed by the hiſtorian being very different from that of an epitomizer. More ridiculous are they, who have accuſed Florus of contriving the loſs of Livy's Hiſtory, for the ſake of enhancing the value of his own abridgment: as if it could have been in the power of any ſingle man, or indeed any body of men whatever, to produce an effect of ſo extenſive a nature, had they been ever ſo willing.

Others

Others again have made Seneca the author of this hiſtory of Florus, upon the authority of Lactantius. This Father has aſcribed to Seneca, as the inventor, a diviſion of the Roman Empire into the four different ſeaſons of Infancy, Youth, Manhood, and Old Age: and, becauſe a diviſion of the ſame nature is ſeen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter enough, one would think, to prevent their being confounded. Seneca makes the Youth of Rome, as he terms it, reach to the end of the laſt Punic war; while Florus continues it only to the firſt. Seneca begins its Old Age, when the civil wars broke out between Cæſar and Pompey; whereas Florus only reckons it from the eſtabliſhment of Auguſtus in abſolute monarchy. It is probable indeed, that Florus made uſe of Seneca's thought; but then, we ſee, he has altered it agreeably to his own judgement. Another circumſtance has given room to this conjecture; which is, that Florus and Seneca being both of the family of the Annæi, their names may have been confounded, and Florus be called Seneca, as it is ſaid that he is in ſome few copies: but this is not thought of any deciſive weight. It may not be amiſs to obſerve, that the very high praiſes he has given in many places of Spain, have made ſome think, that the love of his country, for he is ſuppoſed to have been a Spaniard as well as Seneca, has ſometimes carried him to trangreſs the bounds of truth, particularly when he treats of the warlike exploits of Sertorius. Inſtitut. Divin. lib. vii. c. 15.

There have been ſeveral editions of this author. Madam Dacier, then M. Le Fevre, publiſhed him in 4to, for the uſe of the dauphin, at Paris 1674. Grævius gave another edition of him in 1680, 8vo. which was afterwards republiſhed at Amſterdam in 1702, with great improvements and ornaments, in two volumes, 8vo.

FLUDD (ROBERT), an Engliſh philoſopher, was the ſon of Sir Thomas Fludd, knight, ſometime treaſurer of war to queen Elizabeth in France and the Low Countries; and was born at Milgate in Kent, 1574. He was admitted of St. John's college Oxford in 1591; and, having taken both the degrees in arts, applied himſelf to phyſic. Then he ſpent ſix years in travelling through France, Spain, Italy, and Germany: in moſt of which countries he not only became acquainted with ſeveral of the nobility, Athen. Oxon.

lity, but even read lectures to them. After his return, being in high repute for his chemical knowledge, he accumulated the degrees of bachelor and doctor of phyſic. This was in 1605; about which time he practiſed in London, and became fellow of the College of Phyſicians. He did not begin to publiſh books till 1616, but afterwards became a voluminous writer, being the author of about twenty works. He was eſteemed a prodigious philoſopher, and certainly was poſſeſſed of both parts and learning: but then he was perfectly eſtranged from common ſenſe, and owed the greateſt part of his reputation to that paſſion in human nature, which makes us apt to admire moſt what we leaſt underſtand. He was a zealous brother of the order of Roſa-Cruſians, in whoſe defence he drew his pen. He doated ſo exceedingly upon the wonders of chemiſtry, that he derived every thing, not excepting even the miracles and myſteries of religion, originally from it: and in doing this, he ſo much prophaned and abuſed the word of God by ridiculous and ſenſeleſs applications and explications, that he often drew upon himſelf the ſevereſt cenſure from others. His books are written moſtly in Latin, and are as dark and myſterious in their language, as in their matter: on which account they were greatly admired and ſought after, as they probably may be to this day, by Alchemiſts, Aſtrologers, ſearchers after the philoſophers-ſtone, and, in ſhort, by all the madmen in the Republic of Letters, both at home and abroad.

Some of his pieces were levelled againſt Kepler and Merſennus; and he had the honour of replies from both thoſe philoſophers. He wrote two books againſt Merſennus, thus intituled: the firſt, "Sophiæ cum Moria certamen, in quo lapis Lydius, a falſo ſtructore Patre Marino Merſenno Monacho reprobatus, celeberrima voluminis ſui Babylonici in Geneſim figmenta accuratè examinat. Franc. 1629." fol. The ſecond, "Summum Bonorum, quod eſt verum Magiæ, Cabalæ, Alchymiæ, Fratrum Roſeæ Crucis Verorum, ſubjectum: in dictarum ſcientiarum laudem, in inſignis calumniatoris Fr. Mar. Merſenni dedecus publicatum, per Joachim. Frizium. 1629." folio. Merſennus deſiring Gaſſendus to give his judgement of theſe two books of Fludd againſt him, that great man drew up an anſwer divided into three parts: the firſt of which ſifts the principles of Fludd's whimſical philoſophy, as they lie ſcattered throughout his works; the ſecond is againſt "Sophiæ cum Moria certamen;"

" tamen;" and the third againſt "Summum Bonorum;" "&c." This anſwer, called, "Examen Fluddanæ Philoſophiæ," is dated Feb. 4, 1629: and is printed in the third volume of Gaſſendus's works in folio. In the dedication to Merſennus, there is the following paſſage, which is very much to our preſent purpoſe: "Quanquam longe "abſim, ut illum tuum antagoniſtam ex æquo tecum ſentiam, nihilominus negari non poteſt, quin ille revera "multiſcius ſit; quin omnibus viris literatis hoc ſæculo innotuerit; quin Bibliothecæ celebres multis magniſque quæ ab ipſo prodeunt voluminibus brevi ſint compleudæ. Hiſce accedit argumenti genus, de quo vos inter controverſia ſit. Cum Philoſophiam enim apertam et ſenſibilem ipſe proſequaris, ille tamen ſic philoſophatur, ut velit ſemper delitescere, atramentum offundendo, ſub quo hamum effugiat." That is, "Although I am far from thinking your antagoniſt a match for you, yet it muſt be owned, that he is really a man of "various knowledge, known to all the learned of the age, "and whoſe voluminous works will ſhortly have a place "in moſt libraries. And in the preſent diſpute, he will "have one great advantage over you: namely, that "whereas your philoſophy is of a plain, open, intelligible "kind, his on the contrary is ſo very obſcure and myſterious, that he can at any time conceal himſelf; and, by "diffuſing a darkneſs round him, hinder you from diſcerning him ſo far, as even to lay hold of him," much leſs to drag him forth to conviction.

This philoſopher, ſuch a one as he was, died at his houſe in Coleman-ſtreet, London, in 1637. The reader may ſee a catalogue of all his works in Wood, if he ſhall ſo chuſe; in the mean time, to gratify his preſent curioſity, without impoſing upon ourſelves the diſagreeable taſk of tranſcribing a great many tedious unintelligible titles, we will ſubjoin the few following, by way of ſpecimen: "Utriuſque Coſmi, Majoris et Minoris, Meta"phyſica, Phyſica, et Technica Hiſtoria.—De Naturæ "Simia, ſeu Technica Microcoſmi Hiſtoria.—De Super"naturali, Naturali, Præternaturali, et Contranaturali "Microcoſmi Hiſtoria.—Medicina Catholica, ſeu Myſterium Artis Medicandi Sacrarium.—Pulſus, ſeu nova "et arcana pulſuum hiſtoria, e ſacro fonte radicaliter "extracta, &c."

FOESIUS (Anutius), a very learned and celebrated phyſician of the faculty of Paris, was born at Metz in

1528, and became extremely skilled in the Greek and Latin tongues. He translated into Latin the whole works of Hippocrates, and judiciously corrected the Greek text as he went along. Huetius, in his book, "De claris interpretibus," places him among the better sort of translators; and affirms him far superior to all who had attempted to translate Hippocrates. He joined to the works of Hippocrates, the "Scholia of Palladius," upon his treatise of Fractures, which was translated by St. Albin, a physician of Metz. He composed a kind of Dictionary to Hippocrates, intituled, "Oeconomia Hippocratis," in an alphabetical order; and was the author of some other works. He translated, moreover, the Commentaries of Galen, upon the second book of Hippocrates, "concerning vulgar maladies." Foesius practised physic a long time at Lorrain, and in other places with high reputation and success; and died in 1596.

Couplet's Confusius, &c.

FOHI, the first king of China, is said to have founded this empire about two hundred years after the deluge. He was originally of the province of Xen Si, from whence he removed the seat of empire to Chin Cheu. He was the first, who taught the Chinese the advantages of civil society. He invented instruments of music, and established laws and ordinances. He regulated the commerce between male and female, which before was promiscuous; and suffered none of the same name and family to intermarry, which custom is observed to this day. He instituted religious services and sacrifices, some of which were dedicated to the Sovereign Spirit, who governs Heaven and Earth, others to Inferior Spirits, whom he supposed to preside over mountains, rivers, and particular countries. This prince is said to have reigned no less than a hundred and fifteen years. The Chinese impute to him the invention of several things, which at this day are much revered among them: but there is probably so much fable in the history of this Fohi, that it is not worth while to be particular about it.

FOLARD (CHARLES), an eminent Frenchman, famous for his skill and knowledge in the Art Military, was born at Avignon in 1669, of a noble family, but not a rich one. He discovered early a happy turn for the sciences, and a strong passion for arms; which last was so inflamed by reading Cæsar's Commentaries, that he actually

tually liſted at ſixteen years of age. His father got him off, and ſhut him up in a monaſtery; but he made his eſcape in about two years after, and entered himſelf a ſecond time in quality of cadet. His inclination for military affairs, and the great pains he took to accompliſh himſelf in that way, recommended him to notice; and he was admitted into the friendſhip of the firſt-rate officers. M. de Vendome, who commanded in Italy in 1720, made him his aid decamp, having conceived the higheſt regard for him; and ſoon after ſent him with part of his forces into Lombardy. He was entirely truſted by the commander of that army; and no meaſures were concerted, or ſteps taken, without conſulting him. By purſuing his plans, many places were taken, and advantages gained; and ſuch, in ſhort, were his ſervices, that he had a penſion of four hundred livres ſettled upon him, and was honoured with the croſs of St. Lewis. He diſtinguiſhed himſelf greatly, Aug. 15, 1705, at the battle of Caſſano; where he received ſuch a wound upon his left hand, as deprived him of the uſe of it ever after. M. de Vendome, to make him ſome amends, tried to have him made a colonel, but did not ſucceed. It was at this battle, that Folard conceived the firſt idea of that ſyſtem of columns, which he afterwards prefixed to his Commentaries upon Polybius.

The duke of Orleans ſending de Vendome again into Italy, in 1706, Folard had orders to throw himſelf into Modena, to defend it againſt Eugene: where, though he acquitted himſelf with his uſual ſkill, he was very near being aſſaſſinated. The deſcription, which he has given of the conduct and character of the governor of this town, may be found in his "Treatiſe of the Defence of Places," and deſerves to be read. He received a dangerous wound on the thigh at the battle of Malplaquet, and was ſome time after made priſoner by prince Eugene. Being exchanged in 1711, he was made governour of Bourbourg. In 1714, he went to Malta, to aſſiſt in defending that iſland againſt the Turks. Upon his return to France, he embarked for Sweden, having a paſſionate deſire to ſee Charles XII. He acquired the eſteem and confidence of that famous general, who ſent him to France to negociate the re-eſtabliſhment of James II. upon the throne of England; but, that project being dropped, he returned to Sweden, followed Charles XII. in his expedition to Norway, and ſerved under him at the ſiege of Frederickſhall, where that prince was killed, Dec. 11, 1718. Folard then returned

to France, and made his laſt campaign in 1719, under the duke of Berwick, in quality of colonel. From that time he applied himſelf intenſely to the ſtudy of the Art Military, as far as it could be ſtudied at home; and built his theories upon the foundation of his experience and obſervations on facts. He contracted an intimacy with count Saxe, who, as he then declared, would one day prove a very great general. He was choſen a fellow of the Royal Society at London in 1749; and, in 1751, made a journey to Avignon, where he died in 1752, aged 83 years.

He was the author of ſeveral works, the principal of which are, 1. "Commentaries upon Polybius," in ſix volumes, 4to. 2. "A Book of new Diſcoveries in War." 3. "A Treatiſe concerning the Defence of Places, &c." in French. Thoſe who would know more of this eminent ſoldier, may conſult a French piece, intituled, "Memoires "pour ſervir à l'Hiſtoire de M. de Chevalier de Folard. "Ratiſbone, 1753," 12mo.

FOLIETA (HUBERT), a very learned writer, was born of a noble family at Genoa in 1518: he was nephew of Auguſtin Folieta, who was in high favour with the popes Julius II. Leo X. and Clement VII. The troubles, which agitated his country at that time, induced him to undertake a work, with a view of appeaſing them; and that was, his book upon the diſtinction between the noble and the plebeian families. But happening here to paint the ambition of the nobility in too lively colours, he was baniſhed his country; which ill treatment made him take this for his motto, "Officio mihi officio," that is, "by "endeavouring to ſerve others I injure myſelf." He retired to Rome, and ſpent the reſt of his life under the patronage of cardinal Hippolyte d'Eſt. He was, ſays Thuanus, "vir in literario otio elati animi:" he bore his exile with courage and firmneſs, and devoted himſelf to letters. Far from reſenting the ill uſage of his country, he meditated ſeveral works in its honour, and executed ſome. He died in 1581. His works are all in Latin. A collection of part of them was printed at Rome in 1579, 4to, under this title, "Uberti Folietæ Opera ſubſeciva, Opuſcula "varia, De Linguæ Latinæ uſu et præſtantia, Clarorum "Ligurum Elogia." The piece, "De Linguæ Latinæ "uſu et præſtantia," was publiſhed afterwards at Hamburg, 1723, 8vo, by Laurence Moſheim, who added notes, a diſſertation upon the manner and neceſſity of cultivating the Latin tongue, and the life of Folieta. As

Niceron, Memoires, &c.

to

to his "Clarorum Ligurum Elogia," Maſcardi charges him with having been partial in his characters; but we know not how juſtly.

Beſides this collection, there remain the following works of Folieta: viz. 1. "De cauſis magnitudinis Turcarum "imperii," printed firſt in Italy, afterwards in Germany, 1594, 8vo, under the care of David Chytræus, who commends it highly. 2. "De Sacro fœdere in Selimum libri iv. "necnon variæ expeditiones in Africam cum Melitæ obſidione. Genuæ, 1587," 4to. 3. "Conjuratio Joannis "Ludovici Fliſci; Tumultus Neapolitani; Cædes Petri "Ludovici Farneſi, Placentiæ Ducis. Neap. 1571, 8vo. Theſe two laſt works are but portions of that hiſtory of his own times, which he began, but did not finiſh. 4. "Hiſtoriæ Genuenſium libri xii. Genuæ, 1585," folio. All the foregoing pieces are inſerted by Grævius, in the firſt volume of his "Theſaurus Italiæ." There is one more work, viz. 5. "De Philoſophiæ et Juris Civilis inter "ſe comparatione libri tres," which was printed at Rome, 1586, 4to.

FOLKES (MARTIN), an Engliſh antiquary, mathematician, and philoſopher, was born in Weſtminſter about 1690; and was greatly diſtinguiſhed as a member of the Royal Society in London, and of the Academy of Sciences at Paris. He was admitted into the former at twenty-four years of age; made one of their council two years after; named by Sir Iſaac Newton himſelf as vice-preſident; and, after Sir Hans Sloane, became preſident. There are numerous Memoirs of his in the "Philoſophical "Tranſactions." Coins, ancient and modern, were a great object with him; and his laſt production was a book upon the "Engliſh Silver Coin," from the Conqueſt to his own times. He died at London in 1754. Dr. Birch had drawn up materials for a life of Mr. Folkes, which are preſerved at large in the "Anecdotes "of Bowyer," p. 562, & ſeqq.

FONTAINE (JOHN DE LA), a celebrated French poet, and one of the fineſt geniuſes of his age, was born at Chateau-Thierry, July 8, 1621: juſt a year after the birth of Moliere. He was liberally educated, and at nineteen admitted among the fathers of the Oratory; but left them in a little time. His father, who was ſupervifor of the water-courſes and foreſts in this duchy, put his ſon

into the place, as ſoon as he appeared capable of managing it: but Fontaine had no reliſh for buſineſs, his talents lying altogether to poetry. It is very remarkable, however, that he did not make this diſcovery in himſelf, till he was got into his 22d year; and then hearing accidentally an ode of Malherbe read, he found himſelf affected with ſurprize and tranſport; and the ſame poetic fire, which had lain concealed in him, was kindled into a blaze by that of Malherbe. He immediately applied to the reading of this poet; he ſtudied, and at length imitated him. The firſt fruits of his pen he uſed to communicate to a near relation, who encouraged him, and frequently read with him the beſt Latin poets and critics, as Horace, Virgil, Terence, Quintilian, &c. He paſſed from thence to ſuch French and Italian writers, as excelled in that way, to which his genius led him; particularly Rabelais, Marot, Arioſto, Boccace, &c. Rabelais was ever after his favourite and idol. He had recourſe alſo to the Greek authors, and eſpecially to Plato and Plutarch; from whom he drew thoſe fine moral maxims, with which he has enriched his Fables.

Though his humour was exceedingly averſe to confinement, or reſtraint of any kind, yet, to oblige his parents, he ſuffered himſelf to be married; and, though the moſt unfeeling and inſenſible of mortals, was yet ſo far captivated by the wit and beauty of his wife, that he never performed any conſiderable work without conſulting her. The ducheſs of Bouillon, niece to cardinal Mazarine, being baniſhed to Chatteau-Thierry, Fontaine was preſented to her, and had the happineſs to pleaſe her; and this, with a deſire of converſing with the wits, tempted him to follow her when ſhe was recalled to Paris. Here the intendant Fouquet ſoon procured him a penſion, which he enjoyed very happily, without troubling himſelf at all about his wife, or, perhaps, even reflecting that he had one. Upon the diſgrace of this miniſter, he was admitted as gentleman to Henrietta of England; but the death of this princeſs put an end to all his court-hopes, if, indeed, he was ſuſceptible of hope. After this, among other favours from the moſt illuſtrious perſons in the kingdom, the generous and witty madam de la Sabliere furniſhed him with an apartment and all neceſſaries in her houſe; who, one day having turned away all her ſervants in a pet, declared that ſhe had kept but three animals in her houſe, which were her dog, her cat, and La Fontaine.

In

In this ſituation he continued twenty years, during which time he became perfectly acquainted with all the wits of his time, with Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the converſation of theſe gentlemen, did not hinder him from paying Mrs. La Fontaine a viſit every September; but that theſe viſits might turn to ſome account, he never failed to ſell a houſe, or piece of land, ſo that, what with his wife's œconomy and his own, a handſome family eſtate was well nigh conſumed. His Pariſian friends urged him frequently to go and live with Mrs. La Fontaine, ſaying, that it was a ſhame to ſeparate himſelf from a woman of her merit and accompliſhments; and, accordingly, he ſet out with a purpoſe of reconciling himſelf to her; and, arriving at the town, enquired at his houſe for her. The ſervant, not knowing him, ſaid, "ſhe was gone to church:" upon which, he immediately returned to Paris; and, when his friends enquired about his reconciliation, anſwered, that "he "had been to ſee his wife, but was told ſhe was at church." Upon the death of madam de la Sabliere, he was invited into England by the ducheſs of Mazarine, and the celebrated St. Evremond, who promiſed him all the comforts and ſweets of life; but the difficulty of learning the Engliſh language, together with the liberality of ſome great perſons at home, made him lay aſide all thoughts of ſuch a journey.

In 1692, he was ſeized with a dangerous illneſs; and when the prieſt came to talk to him about religion, concerning which he had lived in an extreme careleſſneſs, though he had never been either an infidel or a libertine, Fontaine told him, that "he had lately beſtowed ſome "hours in reading the New Teſtament, which he thought "a very good book." Being brought to a clearer knowledge of religious truths, the prieſt repreſented to him, that he had intelligence of a certain dramatic piece of his, which was ſoon to be acted; but that he could not be admitted to the ſacraments of the church, unleſs he ſuppreſſed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the prieſt had ſaid, this ſincere penitent threw the piece into the fire, without keeping even a copy. The prieſt then laid before him the evil tendency of his "Tales," which are written in a looſe and wanton manner; told him, that while the French language ſubſiſted, they would be a moſt dangerous ſeducement to vice; and further added, that he could not

juſtify adminiſtering the ſacraments to him, unleſs he would promiſe to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in caſe he recovered, and to ſuppreſs the book to the utmoſt of his power. Fontaine thought theſe terms very hard, but at length yielded to them all. On theſe accounts ſome have compared him to Peter Aretin, who, though the moſt libertine of all writers, became at laſt a very ſaint, and wrote nothing but books of piety. But it is certain, that Fontaine did not reſemble Aretin in writing pious books; and many, among whom is Baillet in particular, doubt the truth of thoſe ſtories which are related concerning his repentance. It is true, he ſeems to repent a little, and to renounce his libertine manner, in a dedication to his patroneſs Madam de la Sabliere: but, notwithſtanding this, he ran riot again, writing Tales with his uſual gaiety; and the excuſe he makes for this inconſtancy, when he calls himſelf, "The Butterfly of Parnaſſus," ſavors more of the poet than the chriſtian. He did not die till April 13, 1695; when, if we believe ſome, he was found with an hair-ſhirt on.

Jugemens des Savans.

Beſide "Tales," he was the author of "Fables;" and in both he has merited the title of an original writer, who is, and is ever like to be, ſingle in his kind. Not ſo much an original in his ſentiments, for he has made great uſe of the Greek, and Latin, and French, and Italian authors; but an original in his manner, which is ſo eaſy, ſo natural, ſo ſimple, ſo delicate, that it does not ſeem poſſible to exceed it. His compoſitions have a great deal of nature, without the leaſt affectation: his wit ſeems unſtudied, and ſo much pleaſantry is hardly to be met with. He never grows languid or heavy, but is always new and ſurpriſing. His "Tales" are ſaid to have kept him a great while from being admitted a member of the French Academy; but at laſt, upon his writing a letter to a prelate of that ſociety, wherein he declared his diſſatisfaction for the liberties he had taken, and his reſolution that his pen ſhould never relapſe, he was received into that body with marks of eſteem. His firſt "Fables" are more valued than his laſt: he ſeems to have thrown the beſt of his fire and force into them; and both the one and the other are thought to have more ſobriety and correctneſs than his "Tales." An edition of theſe was publiſhed at Paris in 1743, with ſhort notes by Mr. Coſſe: and four volumes

of

of his "Miscellaneous Works" were printed there in 1744.

His life had as little affectation in it as his writings: he was all nature, without a grain of art. He had a son, it seems, whom, after keeping a short time at home, he recommended to the patronage of the president Harlay. Fontaine being one day at a house where this son was come, did not know him again, but observed to the company, that he thought him a boy of parts and spirit. Being told, that this promising youth was no other than his own son, he answered very unconcernedly, "Ha! truly I am "glad on't." This apathy, which so many philosophers have vainly affected, was perfectly natural to Fontaine; it ran through every part of his behaviour, and seemed to render him insensible to every thing without. As he had a wonderful facility in composing, so he had no particular apartment for that purpose, but fell to work wherever the humour came upon him. One morning, Madam de Bouillon going to Versailles, spied him deep in thought under a tree; and, when she returned in the evening, there was Fontaine in the same place and attitude, though the day had been cold, and much rain fallen.

It has been observed, that the finest writers, and the deepest thinkers, have usually been but indifferent companions. This was Fontaine's case: for, having once been invited to dine at the house of a person of distinction, for the more elegant entertainment of the guests, though he eat very heartily, yet not a word could be got from him; and when, rising soon after from the table, on pretence of going to the Academy, he was told he would be too soon, "Oh, then," said he, "I'll take the longest "way."

Racine once carried him to the Tenebræ, which is a service in the church of Rome, in representation of our Saviour's agony in the garden; and, perceiving it too long for him, put a Bible into his hands. Fontaine, happening to open it at the prayer of the Jews in Baruch, read it over and over with such admiration, that he could not forbear whispering to Racine, "This Baruch is a fine wri-"ter: do you know any thing of him?" and for some days after, if he chanced to meet with any person of letters, when the usual compliments were over, his question was, "Have you ever read Baruch? there's a first-rate "genius!" and this so loud, that every body might hear him.

Being

Being one day with Boileau, Racine, and other men of note, among whom were eccleſiaſtics, St. Auſtin was talked of for a long time, and with the higheſt commendations. Fontaine liſtened with his natural air, and at laſt, after a profound ſilence, aſked one of the eccleſiaſtics with the moſt unaffected ſerioufneſs, "Whether he thought "St. Auſtin had more wit than Rabelais?" The doctor, eying Fontaine from head to foot, anſwered only by obſerving, that "he had put on one of his ſtockings the "wrong ſide outward:" which happened to be the caſe.

The nurſe, who attended him in his illneſs, obſerving the fervor of the prieſt in his exhortations, ſaid to him, "Ah, good Sir, don't diſturb him ſo; he is rather ſtupid "than wicked:" and at another time, "God won't have "the heart to damn him." Theſe, and many other ſtories, are told of him, which either are, or as we ſuppoſe might have been true. One thing, however, muſt be mentioned to his honour: it is, that his widow being moleſted about the payment of ſome public money, the Intendant gave orders, that no tax or impoſt ſhould be levied upon his family; nor has this diſtinguiſhing favour ever been revoked by any ſucceeding Intendants.

FONTAINES (PETER FRANCIS), a French critic, was born of a good family at Rouen in 1685. At fifteen, he entered into the ſociety of the Jeſuits; and, at thirty, quitted it, for the ſake of returning to the world. He was a prieſt, and had a cure in Normandy; but left it, and was, as a man of wit and letters, ſome time with the cardinal d'Auvergne. Having excited ſome repute at Paris by certain critical productions, the Abbé Bignon, in 1724, committed to him the "Journal des Savans." He acquitted himſelf well in this department, and was peaceably enjoying the applauſes of the public, when his enemies, whom by critical ſtrictures in his "Journal" he had made ſuch, formed an accuſation againſt him of a moſt abominable crime, and procured him to be impriſoned. By the credit of powerful friends, he was ſet at liberty in fifteen days; the magiſtrate of the Police took himſelf the trouble of juſtifying him in a letter to the Abbé Bignon; and, this letter having been read amidſt his fellow-labourers in the "Journal," he was unanimouſly re-eſtabliſhed in his former credit. This happened in 1725. But, with whatever repute he might acquit himſelf in his "Journal," frequent diſguſts made him frequently

abandon

abandon it. He laboured, mean while, in ſome new periodical works, from which he derived his greateſt fame. In 1731, he began one under the title of, "Nouvelliſte du "Parnaſſe, ou Reflexions ſur les ouvrages nouveaux;" but only proceeded to two volumes: the work having been ſuppreſſed by authority, from the inceſſant complaints of authors ridiculed therein. About three years after, in 1735, he obtained a new privilege for a periodical production, intituled, "Obſervations ſur les Ecrits Mo-"dernes:" which, after continuing to thirty-three volumes, was ſuppreſſed again in 1743. Yet the year following, 1744, he publiſhed another weekly paper, called, "Jugemens ſur les ouvrages nouveaux," and proceeded to eleven volumes: the two laſt being done by other hands. Fontaines could go no farther: for, in 1745, he was attacked with a diſorder in the breaſt, which ended in a dropſy, and which in five weeks time carried him off. "He was," ſays M. Freron, "born a ſentimental perſon; "a philoſopher in conduct, as well as in principle; exempt "from ambition; and of a noble firm ſpirit, which would "not ſubmit to ſue for preferments or titles. In com-"mon converſation he appeared only a common man; "but when ſubjects of literature, or any thing out of the "ordinary way, were agitated, he diſcovered great force "of imagination and wit."

Beſides the periodical works mentioned above, he was the author of many others: his biographer gives us no leſs than ſeventeen articles; many of them critical, ſome hiſtorical, and ſome tranſlations from Engliſh writers, chiefly, from Pope, Swift, Fielding, &c. The Abbé de la Porte publiſhed, in 1757, "L'Eſprit de l'Abbé des Fon-"taines," in four volumes, 12mo; at the head of which is the Life of Fontaines, a catalogue of his works, and another catalogue of writings againſt him.

FONTANINI (Juste), a learned archbiſhop of Ancyra, was born in 1666, in the duchy of Frioul, and died at Rome in 1736. He was a man greatly diſtinguiſhed, and held a correſpondence with all the learned. There are many works of his; the principal of which are, 1. "Bibliotheca della Eloquenza Italiana," often printed; but the beſt edition is that of Venice, 1753, in two volumes, 4to, with the remarks of Apoſtolo Zeno. 2. "A Literary "Hiſtory of Aquileia," in Latin. Rome 1742," 4to, a poſthumous work, but full of good criticiſm, and learning ſacred and profane, &c.

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FONTE-MODERATA, a celebrated Venetian lady, whose real name was Modeſta Pozzo, was born at Venice in 1555, and loſt her father and mother the firſt year of her life. In her younger days, ſhe was put into the monaſtery of the nuns of Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her huſband in great union, and then died in childbed in 1592. She learned poetry and the Latin tongue with the utmoſt eaſe; and is ſaid to have had ſo prodigious a memory, that, when ſhe had heard a ſermon but once, ſhe could repeat it word for word. She is the author of a poem intituled, "Il Floridoro," and of another on the "Paſſion and Reſurrection of Jeſus Chriſt." Beſides theſe and other poems, ſhe publiſhed a book in proſe, "De "Meriti della Donna," in which ſhe maintains, that the female ſex is not inferior in underſtanding and merit to the male. This book upon "The Merit of Women" was printed immediately after her death. Father Ribera has made an elogium of this learned heroine, in his "Theatre of Learned Women;" and Doglioni wrote her life in Italian in 1593.

FONTENAY (JOHN BAPTIST BLAIN DE), an eminent French painter, was born at Caen in 1654. He was employed by Lewis XIV. had an apartment in the galleries of the Louvre, and a penſion. Nothing is finer than his fruits and flowers. They have all the freſhneſs and beauty imaginable; and the very dew ſeems to trickle down the ſtalks of them with all the luſtre and tranſparency of a diamond. The inſects too upon them appear perfectly alive and animated. This ingenious painter was nominated counſellor of the Academy of Painting, and died at Paris in 1715.

FONTENELLE (BERNARD DE), a celebrated French author, who died in 1756, when he was ſomewhat above an hundred. Voltaire declares him to have been the moſt univerſal genius the age of Lewis the XIVth produced; and compares him to lands ſituated in ſo happy a climate, as to produce all ſorts of fruits. Before he was twenty, he had written a great part of "Bellerophon," a Tragic-Opera; and ſome time after his Opera of "Thetis and Peleus" appeared, in which he had cloſely imitated Quinaut, and met with great ſucceſs. That of "Æneas and Lavinia" did not ſucceed ſo well. He tried

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his

his genius in tragedy-writing: and helped mademoiſelle Bernard in ſome of her dramatic pieces. He wrote two of theſe, one of which was acted in 1680, but never printed. He was too long, and too unjuſtly, cenſured on account of this piece; for he had the merit to diſcover, that though his genius was unconfined, yet he did not poſſeſs thoſe talents which ſo greatly diſtinguiſhed his uncle, Peter Corneille, in the tragic way. He wrote ſeveral little pieces, in which one might already obſerve delicacy of wit and profoundneſs of thought, which diſcover a man to be ſuperior to his own works. In his poetical performances, and "Dialogues of the Dead," the ſpirit of Voiture was diſcerned, though more extended and more philoſophical. His "Plurality of Worlds" is a work ſingular in its kind; his deſign in which was, to preſent that part of philoſophy to view in a gay and pleaſing dreſs; for which purpoſe he has introduced a lady, and drawn up the whole in a moſt agreeable as well as inſtructing dialogue. In the ſame manner he made an entertaining book out of "Vandale's Oracles." The tender matters treated of in this work (for he went upon Vandale's ſcheme of exploding the Oracles for Human Impoſtures), raiſed him ſecret enemies, whoſe malice he had the good fortune to diſappoint. He found, ſays Voltaire, how dangerous it is for a man, though in the right, to differ in opinion from thoſe whoſe judgement receives a ſanction from authority.

He now applied himſelf to Geometry and Natural Philoſophy: nor was he leſs ſucceſsful in the ſtudy of theſe ſciences, than he had been in that of polite literature. Having been appointed perpetual ſecretary to the Academy of Sciences, he diſcharged that truſt above forty years, ſo as to meet with univerſal applauſe. His "Hiſtory of the "Academy of Sciences" often throws a great light upon their memoirs, which are very obſcure. He was the firſt that introduced elegance into the ſciences. If he ſhould ſometimes be thought to have interwoven more beauties than the nature of the ſubject would admit of, we muſt look upon it as on a plentiful crop, where flowers naturally grow among the corn. His "Hiſtory of the Academy" would be equally uſeful, as it is well performed, had it given us an account of truths diſcovered: but he was obliged to explain opinions, raiſed to overthrow one another, moſt of which are now thought erroneous.

The "Eloges," which he ſpoke on the deceaſed members of the Academy, have this peculiar merit, that they excite

excite a reſpect for the ſciences, as well as for the author. In vain did Des-Fontaines, and others of his ſtamp, endeavour to blemiſh his reputation. In his more advanced years he publiſhed "Comedies," which, though they ſhewed the elegance of Fontenelle, were little fit for the ſtage; and "An Apology for Des-Cartes's Vortices." Voltaire ſays, we muſt excuſe his comedies, in conſideration of his great age; and his Carteſian opinions, as they were thoſe of his youth, which were at that time almoſt univerſally received in Europe.

Upon the whole, he was looked upon as the great maſter of the new art of treating abſtracted ſciences in a manner that made their ſtudy at once eaſy and agreeable: nor are any of his works of other kinds void of merit. All theſe natural parts were aſſiſted by a knowledge of the languages and hiſtory: and he certainly ſurpaſſes all men of learning, who have not had the gift of invention.

This account of Fontenelle, which is critical as well as hiſtorical, is Voltaire's; and may be found at the end of his "Age of Lewis XIV."

FOOTE (SAMUEL), Eſq. a moſt diſtinguiſhed perſonage in his day, was of a gentleman's family, and born at Truro in Cornwall; but in what year, is not ſaid. He received his education at Worceſter-college, Oxford; and was thence removed to the Temple, as deſigned for the law. The dryneſs and gravity of this ſtudy, however, not ſuiting the vivacity and volatility of Foote's ſpirit, he left the law, and had recourſe to the ſtage. He appeared firſt in Othello: but whether he diſcovered that his forte did not lie in tragedy, or that other people's language would not ſerve ſufficiently to diſplay his humour, he ſoon ſtruck out into a new and untrodden path; which was, by taking upon himſelf the double character of author and performer. Under this form, in 1747, he opened the little theatre in the Hay-market with a drama of his own compoſing, called, "The Diverſions of the Morning." This piece was nothing more, than the introduction of well-known characters in real life; whoſe manner of converſing and expreſſing themſelves he had a moſt amazing talent at imitating, even to the very voice of thoſe he intended to *take off*.

Biographia Dramatica.

This performance met, at firſt, with ſome little oppoſition from the Weſtminſter juſtices; but, the author being patroniſed by thoſe who, ſooner than not ſee others

ridiculed, can ſubmit to be ridiculed themſelves, this oppoſition was over-ruled, and, with only altering the title of his piece to "Mr. Foote's giving Tea to his Friends," he proceeded without farther moleſtation, and repreſented it for upwards of forty mornings to crowded and ſplendid audiences. The enſuing ſeaſon, he produced another piece of the ſame kind, called, "An Auction of Pictures;" in which he introduced ſeveral new characters, all however popular and extremely well known: particularly, Sir Thomas de Veil, then the leading juſtice of peace for Weſtminſter; Mr. Cock, the celebrated auctioneer; and the no leſs celebrated orator Henley. This piece had alſo a very great run, nor was any pains ſpared to procure this ſucceſs; for it is to be noted, that he himſelf repreſented all the principal characters of each piece, where his great mimic powers were neceſſary, ſhifting from one to another with all the dexterity of a Proteus.

It would be ſuperfluous to follow this Genius through the courſe of his dramatic progreſs, as to all the pieces he has written, with a hiſtory of particulars: ſuffice it to obſerve, that, from 1752 to 1761, he continued to perform at one of the theatres every ſeaſon, as fancy or intereſt directed his choice, generally for a ſtated number of nights; and, on theſe engagements, he uſually brought out a new piece. And thus he went on, till a very preſſing embarraſſment in his affairs compelled him to perform "The Minor" at the Hay-market, in the ſummer of 1760, with ſuch a company as he could haſtily collect. Henceforward he purſued the ſcheme of occupying that theatre, when the others were ſhut up; and from 1762, to the ſeaſon before his death, he regularly performed there. Feb. 1766, when at Lord Mexborough's in the country, he broke his leg by a fall from his horſe, the duke of York being alſo there; and it is generally ſuppoſed, that this accident facilitated his application for a patent, which he obtained in July the ſame year.

Foote was now in high keep: he acquired a great deal of money; and he ſeems to have ſet mankind at defiance; for he cared not whom he offended, if they were but ſubjects proper for ridicule. In 1776, he drew a character for a lady of quality, then much talked of, who had influence enough to hinder his play from being repreſented; and, in the courſe of this conflict, certain imputations were thrown out againſt him, which ripened at length into a legal charge. In ſhort, he was accuſed of

ſodomitical

ſodomitical practices; and though the accuſation was ſuppoſed to have orginated from malice, though alſo he was acquitted, agreeably to the ſentiments of the judge who tried him, yet the ſhock he received from this diſgracing ſituation is believed to have had a fatal effect upon him. A few months afterwards he was ſeized, while on the ſtage, with a paralytic fit; from which he recovered ſufficiently to ſpend the ſummer at Brighthelmſtone. On the approach of winter, he was adviſed to remove to France; and arrived at Dover, Oct. 20, 1777, intending immediately to proceed to Calais; but, being ſeized with a ſhivering fit the next morning, he died in few hours, and was buried in Weſtminſter-abbey.

His dramatic pieces exceed twenty in number, beſides the two firſt, which have not been printed; a catalogue of them may be ſeen in the "Biographia Dramatica," whence we have ſelected the materials of this article.

FORBES (PATRIC), an eminent Scotſman, was born in 1564, when the affairs of the Church of Scotland were in great confuſion. He was diſtinguiſhed by his family, as well as by his uncommon merit, being himſelf lord of Corſe, and baron of O'Neil, in the ſhire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrews; and, having a plentiful eſtate, a noble alliance, and great credit in his country, he contributed much towards ſettling things, by encouraging pious and peaceable miniſters, and by inſtructing the people in ſet conferences as well as occaſional diſcourſes; eſpecially the Papiſts, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became ſo conſpicuous, that he was often ſolicited to enter into the miniſtry by eminent perſons both in church and ſtate. He at length ſubmitted to their judgements, and was ordained a preſbyter at the age of 48. He was admitted miniſter of Keith, where he continued with the higheſt applauſe till 1618; and then, at the earneſt deſire of the clergy and laity in the dioceſe of Aberdeen, as well as at the expreſs command of the king, was promoted to the biſhopric of Aberdeen, which he held about ſeventeen years. "It was," ſays Burnet, "with great difficulty, that "king James made him accept that dignity; and for "ſeveral months he refuſed it, having propoſed to him"ſelf to live in a leſs conſpicuous ſtate. It was ſoon "ſeen, how much he deſerved to be a biſhop; and that

"his

" his refuſal was not counterfeit, but the real effect of his " humility. In all his behaviour he has diſplayed the " character of a truly Apoſtolic man. He viſited his dio- " ceſe without pomp and noiſe, attended only by one " ſervant, that he might more eaſily be informed of what " belonged to his care, &c." Bennet's Preface to the Life of Bedell.

This excellent man died in 1635, aged ſeventy-one, after having two days before ſent for all the clergy in Aberdeen to receive the ſacrament with him. His " Com- " mentary upon the Revelations" was printed at London in 1613. He was a great promoter and guardian of learning, as well as of religion. " He took ſo much care of " the two colleges he had in his dioceſe, that, as Burnet " ſays, they ſoon diſtinguiſhed themſelves, and became " famous all over Scotland." As he was chancellor of the univerſity of Aberdeen, he improved that ſeat of learning, by repairing the fabric, augmenting the library, reviving the profeſſions of Divinity, Canon-Law, and Phyſic, and procuring another profeſſorſhip in Divinity to be added. Ibid.

FORBES (JOHN), made biſhop of Aberdeen by James VI, was the ſon of Patric Forbes, juſt mentioned, " but," ſays Burnet, " of much more extenſive learning " than his father, in which perhaps he was excelled by " none of that age. Thoſe who ſhall read his book of " Hiſtorical and Theological Inſtitutions will not diſpute " this title with him; for it is ſo excellent a work, that, " if he had been left in quiet, in the retirement he had " choſen, to apply himſelf to his ſtudies, and could have " finiſhed it by a ſecond volume, it would, perhaps, have " been the moſt valuable treatiſe of divinity, that has yet " appeared in the world. He filled the profeſſor's-chair, " which his father had founded; when the Covenan- " ters expelled him, and forced him to fly beyond ſea." Ibid. Having continued in Holland ſomewhat above two years, he returned to his own country; where he ſpent the remainder of his life at his eſtate of Corſe, and died in 1648. An edition of all his works was publiſhed at Amſterdam in 1703, in two volumes folio; with his life, written by George Gordon.

FORBES (WILLIAM), biſhop of Edinburgh, was born in 1585, at Aberdeen, where he went through claſſical learning and philoſophy. He was admitted maſter of Bayle's Dict.

arts at ſixteen, and immediately after made profeſſor of Logic: he applied himſelf to ſupport Ariſtotle's Logic againſt the Ramiſts. Afterwards he went to travel, and made a great progreſs in divinity and the Hebrew language, in the univerſities of Germany, during the four years he ſpent in that country. He then viſited the univerſity of Leyden, where he was greatly eſteemed. His ill ſtate of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he went over to England. The fame of his learning ſoon proclaimed him there, ſo that the univerſity of Oxford offered him a profeſſorſhip of Hebrew; which, however, he did not accept, becauſe the phyſicians adviſed him to return to his native country. The magiſtrates of Aberdeen expreſſed a particular eſteem for him. He recovered his health, and accepted at firſt a private cure; but afterwards, being ſtrongly ſolicited by the inhabitants, went to be a preacher in his native city. He was admitted doctor of divinity, when king James among other regulations had ſettled it with the deputies of the clergy, that the academical degrees and dignities ſhould be reſtored to their ancient courſe. The labour of preaching hurting his health, they gave him a leſs painful employment, making him principal of Mariſhal-college. He was afterwards dean of the Faculty of Divinity, and then rector of the univerſity; a poſt immediately under the chancellor. Then he became paſtor at Edinburgh, and was received there with every mark of friendſhip; but people's diſpoſitions being changed from their warm attachment to the anti-epiſcopal diſcipline of Geneva, he withdrew himſelf, and retired to his own country. He was ſent for ſome years after by Charles I, who had cauſed himſelf to be crowned at Edinburgh in 1633; and he preached before the monarch with great eloquence and learning. That prince, having founded an epiſcopal church at Edinburgh, knew of none more worthy to fill the new ſee than our Forbes. He was conſecrated with the uſual ceremonies, and applied himſelf wholly to the functions of his dignity: but fell ſick ſoon after, and died in 1634, after having enjoyed his biſhopric only three months.

Though able and learned, he had publiſhed nothing, and compoſed very little. He wrote a treatiſe tending to pacify controverſies, which was printed at London in 1658, with this title, "Conſiderationes modeſtæ et pacificæ controverſiarum de juſtificatione, purgatorio, invocatione

" Sanctorum, Chriſto Mediatore, Euchariſtia." "This " poſthumous work," ſays the author of his life, "is a " ſignal ſpecimen and proof of a pacific temper, and a " moderate mind: wherein, like a ſecond Caſſander, and " catholic moderator, he endeavours to compoſe, or at " leaſt to mitigate, the rigid and auſtere opinions, in cer- " tain points of religious controverſy, both of the Re- " formed and of the Popiſh party. How greatly he re- " garded moderation, appears from that uſual ſaying of " his, viz. if there had been more Caſſander's and Wice- " lius's, there would have been no occaſion for a Luther, " or a Calvin." He had another ſaying concerning let- ters, as good as this concerning religion: it was, " Lege " plura, et ſcribe pauciora," "Read more, and write leſs." It was a piece of advice he gave to one, who uſed a great deal of paper; and the reſult of a reſolution, which he himſelf had made, not to write much. "The number of excellent " writers," ſays Bayle, "would not be ſo ſmall as it is, if " they, who at length acquire the talent of writing well, " would reſolve to publiſh but once in four years; whereas " they abuſe the facility they have attained of writing " well, and their reputation; they heap volume on vo- " lume, without taking the trouble to reviſe and poliſh, " and no longer produce any thing of value, or which " comes near the merit of their firſt performances." What muſt we think then of Bayle, who knew how to write as well, and yet who ſcribbled as much, as any man? Why, that the hard neceſſity of maintaining himſelf by the ſale of his works, conſtrained him to act againſt his judgement. Meanwhile, Bayle is of opinion, if the man, who wrote ſo much, had afterwards come and ſaid to Forbes, "I have followed your advice, I have read " a great deal," that Forbes would then have given him this further counſel, viz. "to read leſs for the future, and " meditate more:" and this, indeed, would have been no leſs edifying; for certainly, there cannot be a more uſeleſs member of ſociety, nor a leſs accompliſhed creature, than one of thoſe *helluones librorum*, who read for ever, with- out digeſting any thing.

Elench. Vitæ G. Forbeſii.

Burnet ſays, that "while king Charles was in Scotland, " Forbes was promoted to the biſhopric of Edinburgh, " which that prince had then founded; and this gave him " occaſion to ſay, how he had met with ſo excellent a " clergyman, that he deſerved to have a new epiſcopal ſee " erected for him: and indeed," adds the doctor, "he " was a great and ſublime divine."

Preface, &c.

Biog. Dramat.

FORD (JOHN), a gentleman of the Middle Temple, who wrote plays in the reigns of James I. and of Charles I. He was not only a partner with Rowley and Decker in a play or two, but likewiſe wrote twelve plays himſelf. Theſe were all publiſhed between 1629 and 1636; and he is ſuppoſed to have died ſoon after the laſt-mentioned year.

Advertiſement prefixed to Theodorus.

FORDYCE (DAVID), a learned and elegant writer of the preſent age, was profeſſor of philoſophy in the Mariſcal-college, Aberdeen. How well he was qualified to fill this important ſtation, may be eſtimated by his "Dialogues concerning Education;" and his "Treatiſe "of moral Philoſophy," publiſhed in the "Preceptor." He was originally deſigned for the church, to which he was early prompted both by genius and diſpoſition. To prepare himſelf for it was the whole aim of his ambition, and the whole purpoſe of his ſtudies for a courſe of years. How well he was qualified to appear in that character, may be judged from his "Theodorus: A Dialogue concern-"ing the Art of Preaching," publiſhed after his untimely death, in 1755. When he had finiſhed this work, he went abroad, to lay in freſh ſtores of knowledge and experience; but, after a ſucceſsful tour through France, Italy, and other parts of Europe, when he was returning home, he loſt his life in its full prime, by a ſtorm on the coaſt of Holland.

Prince's Worthies of Devonſhire.

FORTESCUE (Sir JOHN), an Engliſh lawyer in the reign of Henry VI, was deſcended from an ancient family in Devonſhire: but we cannot learn either the place or time of his birth. We are likewiſe uncertain as to the univerſity he ſtudied in, or whether he ſtudied in any. The author, juſt referred to, ſuppoſes him to have been educated at Oxford, and biſhop Tanner fixes him to Exeter-college: indeed, the great learning, every where ſhewn in his writings, make theſe conjectures probable. When he turned his thoughts to the municipal laws of the land, he ſettled at Lincoln's-Inn, where he quickly diſtinguiſhed himſelf by his knowledge of civil as well as common law. The firſt date that occurs, with reſpect to his preferments, is the fourth year of Henry VI; when, as Dugdale informs us, he was made one of the governors of Lincoln's-Inn, and honoured with the ſame employment three years after. In 1430, he was made a ſerjeant at law; and, as himſelf tells us, kept his feaſt on that occaſion with very great ſplendor. In 1441, he was made a king's ſerjeant at law; and, the year after, chief juſtice of the King's

Bibl. Brit. Hibern.

Origines Juridiciales, p. 142.

De laudibus legum Angliæ, cap. 50.

King's-bench. He is highly commended by our moſt eminent writers, for the wiſdom, gravity, and uprightneſs, with which he preſided in that court for many years. He remained in great favour with the king, of which he received a ſignal proof, by an unuſual augmentation of his ſalary. He held his office through the reign of Henry VI. to whom he ſteadily adhered, and ſerved faithfully in all his troubles: and for this, in the firſt Parliament of Edward IV. which began at Weſtminſter, Nov. 1461, he was attainted of high-treaſon in the ſame act by which Henry VI. queen Margaret, Edward their ſon, and many perſons of the firſt diſtinction, were likewiſe attainted. After this, Henry flying into Scotland, it is generally believed, that he made Forteſcue chancellor of England. His name, indeed, upon this occaſion is not found recorded in the Patent Rolls; becauſe, as Selden ſays, "being with Henry VI. driven into Scotland by the fortune of the wars with the Houſe of York, he was made chancellor of England while he was there." Several writers have ſtyled him "Chancellor of England;" and, in his book "De laudibus legum Angliæ," he calls himſelf "Cancellarius Angliæ."

Epiſtle to the Reader, prefixed to his Notes on Forteſcue de laudibus legum Angliæ.

In April 1463, he embarked with queen Margaret, prince Edward, and many perſons of diſtinction, who followed the fortunes of the Houſe of Lancaſter, at Bamburg, and landed at Sluys in Flanders: whence they were conducted to Bruges, thence to Liſle, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the neceſſities of the royal family required: for though, during that ſpace, the queen and prince were often in motion, and great efforts were made to reſtore Henry, yet, conſidering the age of Forteſcue, it is not probable that he was ſuffered to expoſe himſelf to ſuch hazards; eſpecially as he might do them better ſervice by ſoliciting their intereſt at different courts. It is certain, that he was not idle; but, obſerving the excellent underſtanding of his young maſter, who applied himſelf wholly to military exerciſes, and ſeemed to think of nothing but qualifying himſelf for an expert commander, he thought it high time to give him other impreſſions, and to infuſe into his mind juſt notions of the conſtitution of his country, as well as due reſpect to its laws; ſo that, if Providence ſhould favour his deſigns, he might govern as a king, and not as a tyrant, or a conqueror. With this view, as we learn from his introduction, he

drew up his famous work, intituled, "De Laudibus "Legum Angliæ;" which, how ſhort ſoever it fell of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlaſting monument of this great and good man's reſpect and affection for his country. This very curious and conciſe vindication of our laws was received with great eſteem, immediately upon its being communicated to the learned of that profeſſion, then flouriſhing: yet it was not publiſhed till the reign of Henry VIII. Several editions have been given of it ſince, with different titles each time; yet none of them ſuitable to the value of the performance, till that printed in folio in 1732; again in 1741, with a copious preface, with large, learned, and uſeful annotations, an accurate index, and whatever elſe is neceſſary to ſatisfy a curious and inquiſitive reader.

The Houſe of Lancaſter having afterwards a proſpect of retrieving their fortunes, the queen and the prince went over to England, Forteſcue with many others accompanying them. They did not ſucceed, ſo that our chancellor was forced to reconcile himſelf as well as he could to the victorious Edward IV; in order to which, he wrote a kind of Apology for his own conduct: which treatiſe, though it has never been publiſhed, Selden had ſeen, as he tells us in his preface to Forteſcue's book, "DeLaudibus, &c." After all theſe extraordinary changes of maſters and fortunes, he preſerved his old principles in regard to the Engliſh Conſtitution; as appears from another valuable and learned work of his, written in Engliſh, and publiſhed in the reign of queen Anne, with this title: "The difference between "an abſolute and limited monarchy, as it more particu-"larly regards the Engliſh Conſtitution: being a treatiſe "written by Sir John Forteſcue, knight, lord chief "juſtice, and lord high chancellor of England, under "king Henry VI. Faithfully tranſcribed from the ma-"nuſcript copy in the Bodleian library, and collated with "three other manuſcripts. Publiſhed with ſome remarks "by John Forteſcue Aland, of the Inner-Temple, eſq. "F. R. S. 1714," 8vo. There is a manuſcript of this work in the Cotton library, in the title of which it is ſaid to be addreſſed to Henry VI. but many paſſages in it ſhew it to have been plainly written in favour of, and for the ſervice of, Edward IV. A ſecond edition, with amendments, was publiſhed in 1719, 8vo. As for our author's other writings, which were pretty numerous, we know

nothing

nothing more of them, than what we learn from the titles, and the commendations beſtowed upon them by ſuch as had peruſed them, they having never been printed. They have, however, been carefully preſerved in libraries, ſome of them being ſtill extant under the following titles: "Opuſculum de natura Legis Naturæ, et de ejus cenſura in "ſucceſſione regnorum ſupremorum." "Defenſio juris "Domus Lancaſtriæ."—"Genealogy of the Houſe of "Lancaſter—Of the title of the Houſe of York." "Genea-"logiæ Regum Scotiæ."—"A Dialogue between Under-"ſtanding and Faith.—A Prayer Book which ſavoured "much of the times we live in," &c. It would certainly be a great benefit to the learned world, if his manuſcripts were printed; for he was a man of general knowledge, great obſervation, and would probaly throw much light upon the dark parts of our hiſtory and antiquities.

We know nothing farther of his life, which was probably ſpent in retirement in the country, free from the cares, and remote from the dangers of a court. Neither is there any diſtinct account preſerved of his death: we are only told in general, that he was then near ninety years of age, which the circumſtances of his life render very probable. His remains were interred in the church of Ebburton in Glouceſterſhire, where he had purchaſed an eſtate; and where one of his deſcendants, in 1677, cauſed a monument to be repaired, upon which was the effigy of this venerable perſon in his robes, and added an inſcription to his memory. It has been truly ſaid by Mr. Forteſcue Aland, that "all good men and lovers of the "Engliſh Conſtitution ſpeak of him with honour; and "that he ſtill lives, in the opinion of all true Engliſh-"men, in as high eſteem and reputation as any judge "that ever ſat in Weſtminſter-hall. He was a man ac-"quainted with all ſorts of learning, beſides his knowledge "in the law; in which he was exceeded by none, as will "appear by the many judgements he gave when on the "bench, in the year-book of Henry VI. His character "in hiſtory is that of pious, loyal, and learned: and he "had the honour to be called the chief counſellor of the "king. He was a great courtier, and yet a great lover of "his country."

Preface to the Difference between an Abſolute and Limited Monarchy, p. 39.

FOSTER (Dr. JAMES), an Engliſh diſſenting-miniſter, was born at Exeter, Sept. 16, 1697. His grandfather was a clergyman at Kettering in Northampton-

ſhire; but his father, being educated by a diſſenting-uncle, imbided the diſſenting-principles, and was afterwards by trade a Tucker, or Fuller, in Exeter. He was put to the free-ſchool in that town early, where the foundation of a friendſhip between him and Dr. Conybeare, afterwards biſhop of Briſtol, is ſaid to have been laid; and thence was removed to an academy in the ſame city, where he finiſhed his ſtudies. He diſcovered natural abilities ſuperior to moſt, a quick apprehenſion, a ſolid judgement, a happy memory, and a free commanding elocution.

He began to preach in 1718: ſoon after which a ſtrong debate aroſe among the Diſſenters, upon the doctrine of the Trinity, and a ſubſcription to certain teſts. The diſpute was fiercely carried on among them in the Weſt of England; and particularly at Exeter, where he then reſided. His judgement determining him to embrace the obnoxious opinions, the clamour ſoon ran high againſt him; and he was prevailed on to quit the county of Devon, and to accept of an invitation to Melborne in Somerſetſhire. Here he continued till ſome of his orthodox hearers, not underſtanding their own profeſſed principles, which are certainly againſt teſts of any kind, had caught the common infection, and made the place uneaſy to him. Then he removed to Aſhwick, an obſcure retreat under the hills of Mendip in the ſame county; where he preached to two poor congregations, one at Colesford, the other at Wookey near Wells, both of which together did not raiſe him more than 15l. per annum. It ſeems to have been here that he wrote his celebrated "Eſſay on Fundamentals," and likewiſe his ſermon, "On the Reſurrection of Chriſt;" for they were both printed in 1720.

From hence he removed to Trowbridge in Wiltſhire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not conſiſt of more than twenty or thirty perſons; and his finances in this place were ſo very inſufficient for his ſupport, that he began to entertain thoughts of quitting the miniſtry, and of learning the glove-trade of Mr. Norman. His chuſing rather to recur to ſome ſecular employment, than ſeek for ſuccour in the eſtabliſhed church, is an early inſtance of his ſteadineſs in the principles of non-conformity; of which, however, he gave later teſtimonies, in declining the large offer made him by Rundle, biſhop of Derry. About this time he was convinced by reading Dr. Gale, that baptiſm of the adult by immerſion was the true ſcripture-doctrine, and accordingly

accordingly was baptiſed that way in London: but this cauſed no miſunderſtanding between him and his Preſbyterian congregation. While he was meditating on the poverty of his condition, and looking abroad for better means of ſubſiſtance, Divine Providence, as if deſigning him for greater ſervices, raiſed him up a friend in Robert Houlton, Eſq; who took him into his houſe as a chaplain, and treated him with much humanity. And this ſeems to have opened his way to public notice; for, in 1724, he was choſen to ſucceed Dr. Gale at Barbican, where he laboured as a paſtor above twenty years.

In 1731, he publiſhed a "Defence of the Uſefulneſs, "Truth, and Excellency of the Chriſtian Revelation," againſt Tindal's "Chriſtianity as old as the Creation." This Defence is written with great force of argument, and great moderation; has been well accepted, and much eſteemed by the candid and judicious of all parties; and, as is ſaid, was ſpoke of with great regard by Tindal himſelf. In 1744, he was choſen paſtor of the independent church of Pinners-Hall. In 1748, the univerſity of Aberdeen conferred on him the degree of doctor of divinity; for the Scotch divines ſeem to have had the higheſt opinion of his merit. Dr. Thomas Blackwell, in a letter to him, dated Mariſchal-college, Aberdeen, Dec. 8, 1748, has the following paſſage: "I rejoice in an opportunity "of ſhewing my regard for your perſon and character. "For this end I choſe, that a diploma, creating Mr. "Foſter doctor in divinity, ſhould be the firſt deed and "inſtrument I ſhould do and ſign as principal of this "univerſity." Profeſſor Fordyce writes thus on the 15th: "We beg you will be ſo good to accept of the "diploma, as a ſmall mark of the ſincere veneration we "have for you, and of the ſenſe we entertain of the emi"nent ſervices you have done the cauſe of liberty, re"ligion, and virtue, by your writings, as well as public "inſtructions."

In Auguſt 1746, he attended lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined, that this attendance made too deep an impreſſion on his tender ſympathizing ſpirit. His vivacity, at leaſt, was thenceforward obſerved to abate; and, in April, 1750, he was viſited with a violent diſorder, of which he never thoroughly recovered, though he continued to preach more or leſs till January 1752. Three days after, he had another ſhock of the paralytic kind,

kind, which impaired his underſtanding ſo, that he never poſſeſſed it rightly afterwards. About ten days before his end, a dead palſy ſeized him: but he did not loſe his ſenſes till he breathed his laſt, Nov. 5, 1753. Beſides the pieces already mentioned, he publiſhed "Tracts on "Hereſy," on which ſubject he had a controverſy with Dr. Stebbing: ſeveral "Funeral Sermons," one among the reſt for the Rev. Mr. Thomas Emlyn: "An Account "of Lord Kilmarnock:" four volumes of "Sermons," in 8vo: and two volumes of "Diſcourſes on Natural "Religion and Social Virtue," in 4to.

Such was the end, and ſuch were the works, of this great and good man; for good he was in the ſublime ſenſe of the word. His humanity was illuſtrious; and his generous ſentiments and compaſſionate ſympathies were admired by all. He was perfectly free from every thing groſs and worldly. His benevolence and charities were ſo extraordinary, that he never reſerved any thing for his own future uſe: and had it not been for two thouſand ſubſcribers to his "Diſcourſes on Natural Religion and "Social Virtue," he would have died extremely poor. His way of thinking was great and noble: "I always had," ſays he, "I bleſs God, ever ſince I began to underſtand, "or think, to any purpoſe, large and generous principles; "and there never was any thing either in my temper or "education, which might incline me to narrowneſs and "bigotry. And I am heartily glad of this opportunity, "which now offers itſelf, of making this public ſerious "profeſſion, that I value thoſe, who are of different per-"ſuaſions from me, more than thoſe who agree with me "in ſentiment, if they are more ſerious, ſober, and cha-"ritable." He might ſay with the primitive Chriſtians, *Non magna eloquimur, ſed vivimus:* that is, "We do not "ſpeak great pompous things, but we live altogether as we "ſpeak, and are an example of thoſe doctrines we preach "to others."

Eſſay on Fundamentals, at the end.

It would be wrong to cloſe this article, without taking notice of his talent for preaching, which was, indeed, very rare and extraordinary. His voice was naturally ſweet, ſtrong, diſtinct, harmonious: and his ear enabled him to manage it exactly, as his matter required. He was alſo a perfect maſter of action, another quality no leſs eſſential to a good orator. His action, however, was grave, expreſſive, natural, free from violence, free from diſtortions: in ſhort, ſuch as became the pulpit, and was neceſſary to

give

give force and energy to the truths there delivered. Add to theſe, that he had a fine genius, a lively imagination, great ſprightlineſs and vivacity of addreſs, an eaſy flow, maſterly expreſſion, ſublime ideas; and it cannot be matter of ſurprize, that he ſhould attain nearly to perfection in preaching. The Lord's-Day Evening Lecture, begun in 1728, which he carried on at the Old Jewry above twenty years, ſhewed indiſputably, that nobody ever went beyond him, for popularity in this reſpect. For hither reſorted perſons of every rank, ſtation, and quality; clergy, wits, freethinkers: and hither curioſity might probably draw the poet himſelf, who, in the Epilogue to his Satires, has taken occaſion to praiſe him for this very quality in the following lines:

"Let modeſt Foſter, if he will, excell
"Ten Metropolitans in preaching well."

His Commentator, indeed, has ſubjoined to this paſſage a note, which looks at firſt a little ungracious: he ſays, "This confirms an obſervation made by Hobbes long "ago, that there be very few biſhops, who act a ſermon "ſo well, as divers Preſbyterians and Fanatic preachers "can do." But the Commentator, though he might like to bring forth a bon mot of Hobbes, did not mean, that this ſhould be taken for his real ſentiment; as appears by his ſigning this note with SCRIBLERUS. He well knew, that Foſter was far enough from being a fanatic; far from pretending to inſpirations, viſions, and revelations; far from dealing in myſterious and unintelligible doctrines. On the contrary, no man took more pains than this preacher, to ſeparate Chriſtianity from Enthuſiaſm, to reconcile it to reaſon and common ſenſe, and to baniſh from it every jargon and myſtery: inſomuch, that he is commended ſomewhere by lord Bolingbroke, for this memorable aphoriſm, "Where myſtery "begins, religion ends." Bolinb. Phil. Works.

FOSTER (SAMUEL), an Engliſh mathematician, and aſtronomy profeſſor of Greſham-college, was born in Northamptonſhire; and ſent to Emanuel-college Cambridge in 1616. He took the degree of bachelor of arts in 1619, and of maſter in 1623. He applied early to the mathematics, and attained to great proficiency in that kind of knowledge, of which he gave the firſt ſpecimen in 1624. He had an elder brother at the ſame college with himſelf, who prevented him in a fellowſhip: however, to make amends Ward's Lives of the Greſham Profeſſors, p. 85.

amends for this, he offered himſelf a candidate for the profeſſorſhip of Aſtronomy in Greſham-college, Feb. 1636, and was elected the 2d of March. He quitted it again, it does not appear for what reaſon, Nov. 25, the ſame year, and was ſucceeded therein by Mr. Mungo Murray, profeſſor of philoſophy at St. Andrews in Scotland. Murray marrying in 1641, his profeſſorſhip was thereby vacated; and as Foſter had before made way for him, ſo he at preſent made way for Foſter, who was re-elected May 22, the ſame year. The civil war breaking out ſoon after, he became one of that ſociety of gentlemen, who had ſtated meetings for cultivating the new philoſophy, and afterwards were eſtabliſhed by charter in the reign of Charles II. In 1646, Dr. Wallis, another member of that ſociety, received from Foſter a mathematical Theorem, which he afterwards publiſhed in his "Mechanics." Neither was it only in this branch of ſcience that he excelled, but he was likewiſe well verſed in the ancient languages; as appears from his reviſing and correcting the "LEMMATA of Archimedes," which had been tranſlated from an Arabic manuſcript into Latin, but not publiſhed, by Mr. John Greaves. He made alſo ſeveral curious obſervations upon Eclipſes, both of the Sun and Moon, as well at Greſham-college, as in Northamptonſhire, at Coventry, and in other places; and was particularly famous for inventing, as well as improving, aſtronomical and other mathematical inſtruments. After a long declining ſtate of health, he departed this life in 1652, in his own apartment at Greſham-college. His works are, 1. "The deſcription and uſe of a ſmall portable quadrant, for the more eaſy finding of the hour of Azimuth." 1624. 4to. This treatiſe, which has been reprinted ſeveral times, is divided into two parts, and was originally publiſhed at the end of Gunter's "Deſcription of the Croſs Staffe in three books," to which it was intended as an Appendix. 2. "The Art of Dialling, 1638." 4to. Reprinted in 1675, with ſeveral additions and variations from the author's own manuſcript, as alſo a ſupplement by the editor William Leybourne. Our author himſelf publiſhed no more, yet left many other treatiſes, which, though not finiſhed in the manner he intended, were publiſhed by his friends after his death: as, 3. "Poſthuma Foſteri: containing the deſcription of a Ruler, upon which are inſcribed divers ſcales, &c. 1652." 4to. This was publiſhed by Edmund Win-

Ch. v. prop. 24.

gate, Esq; 4. "Four Treatises of Dialling," 1654." 4to. 5. "The Sector altered, and other scales added, with the "description and use thereof, invented and written by "Mr. Foster, and now published by William Leybourne, "1661." 4to. This was an improvement of Gunter's Sector, and therefore published among his works. 6. "Miscellanies, or Mathematical Lucubrations of Mr. "Samuel Foster, published, and many of them translated "into English, by the care and industry of John Twysden, C. L. M. D. whereunto he hath annexed some "things of his own." The treatises in this collection are of different kinds, some of them written in Latin, some in English, and some promiscuously in both languages. There are no less than twelve of them, and their titles are as follow. 1. "Stellæ Fixæ, quas Tycho ad "mille in Catalogum congessit, et Keplerus tabularum "Rudolphinarum operi adnexuit ad ann. 1671." 2. "Astroscopium pro facillima stellarum dignotione, &c." 3. "De Instrumentis Planetariis, &c." 4. "Eclipsium "tam Solarium quam Lunarium Observationes." 5. "Ratio facillima computandi altitudinem Solis, &c." 6. "Problemata Geometrica Varia." 7. "De con-"structione Canonis Sin. Tang. et Secantium." 8. "Quadrantis Horometrici demonstratio." 9. "Epitome "Aristarchi Samii de magnitudine Solis et Lunæ. 10. "Lemmata Archimedis, &c." 11. "The Geometrical "Square, with the use thereof in plain and spherical "Trigonometry, &c." 12. "The Construction and Use "of the Horizontal Planisphere in projective dialling re-"fractive Dials." To these are added two pieces of Dr. Twysden's upon Dialling and Fortification; and an Appendix published by Mr. Leybourne consisting of three pieces.

There have been two other persons of his name, who have published some mathematical pieces. The first was WILLIAM FOSTER, who was a disciple of Mr. Oughtred, and afterwards a teacher of the Mathematics in London. He distinguished himself by a book, which he dedicated to Sir Kenelm Digby, with this title, "The Circles of Pro-"portion, and the Horizontal Instrument, &c. 1633," 4to. The other was MARK FOSTER, who published "A "Treatise of Trigonometry," but lived later in point of time than either of the other two. Though modern mathematicians have greatly surpassed those of the last age, yet there is a respect due to the memories of those worthy men, by whose diligence the first steps were made to improvements

provements which have ſince followed; and who, like ſcaffolds, were neceſſary to raiſe the building, though, like ſcaffolds, they may poſſibly be laid aſide, when the building is raiſed.

FOTHERGILL (GEORGE), D. D. and principal of St. Edmund Hall in Oxford, was the eldeſt of ſeven ſons of Henry and Elizabeth Forthergill. He was born on the laſt day of the year 1705, N. S. at Lockholme in Ravenſtonedale, in the county of Weſtmorland; where the family had long been ſituated and poſſeſſed of a competent eſtate, which had deſcended from father to ſon for many generations. He received the firſt part of his education in the place of his nativity, at a free grammar ſchool, founded and endowed by a perſon of the ſame name and family. He was afterwards removed to Kendal-ſchool, and from thence, at ſixteen years of age, to Queen's college in Oxford; where he became fellow and an eminent tutor.

Oct. 17, 1751, he was elected principal of St. Edmund Hall, and preſented to the vicarage of Bramley in Hampſhire. After having been long afflicted with an aſthma, he died Oct. 5, 1760, and was buried in the chapel of of Edmund Hall, at the north end of the communion table; where his modeſty forbade any monument to be erected to his memory. He was author of two volumes of ſermons, in octavo. The firſt conſiſts of occaſional diſcourſes publiſhed by himſelf; the ſecond was printed from his Mſſ. and publiſhed by his brother.

Gent. Mag. 1781, p. 165; corrected by Memoirs ſince publiſhed by Dr. Lettſom and Dr. Thompſon.

FOTHERGILL (JOHN), an eminent phyſician of our own times, ſon of John and Margaret, Quakers, was born March 8, [A] 1712, at Carr End in Yorkſhire, where his father, who had been a brewer at Knareſborough (after having travelled from one end of America to the other), lived retired on a ſmall eſtate which he cultivated, and which came afterwards to his eldeſt ſon Alexander, who ſtudied the law, but was not regularly bred to that profeſſion. John was the ſecond ſon. Joſeph, the third ſon, was an ironmonger at Stockport, in Cheſhire, where he died a few years ago. Samuel, the fourth ſon, went to America, and became a celebrated preacher among the Quakers. There was alſo a ſiſter, Anne, who lived with the Doctor, and ſurvived him.

[A] So Dr. Lettſom.—The Memoirs of Dr. Fothergill, by Dr. Thompſon, ſay he was born "Oct. 12, O. S. 1712."

John

John received his education under the kind care of his grandfather Thomas Hough, a perſon of fortune in Cheſhire (which gave him a predilection for that county), and at Sedburg in Yorkſhire. About 1718 he was put apprentice to Benjamin Bartlett, apothecary, at Bradford, whence he removed to London, Oct. 20, 1736, and ſtudied two years as a pupil of Dr. (now Sir Edward) Wilmot, at St. Thomas's Hoſpital. He afterwards went to the univerſity of Edinburgh, to ſtudy phyſic, and took his doctor's degree there. His Theſis was intituled, "De emeticorum "uſu in variis morbis tractandis;" and it has been republiſhed in a collection of Theſes by Smellie. From Edinburgh he went to Leyden [B], whence, after a ſhort ſtay, he travelled through ſome parts of France and Germany, and, returning to England, began his practice in London about 1740, in a houſe in Whitehart Court, Lombard-ſtreet (where he reſided till his removal to Harpur-ſtreet in 1767), and acquired both reputation and fortune. He was admitted a licentiate of the College of Phyſicians of London 1746, and in 1754 fellow of Edinburgh, to which he was a conſiderable benefactor. In 1753, he became a member both of the Royal and Antiquarian Societies; and was at his death a member of the Royal Medical Society at Paris. He continued his practice with uninterrupted ſucceſs till within the laſt two years of his life, when the illneſs, which he had brought on himſelf by unremitted attention, obliged him to give up a conſiderable part of it. Beſides his attention to medical ſcience, he had imbibed an early taſte for natural hiſtory, improved by his friend Peter Collinſon, and employed himſelf on coquillage and ſmaller objects of botany. He was for many years a valuable contributor to the Gentleman's Magazine; which in return conſiderably aſſiſted his riſing fame. His Obſervations on the Weather and Diſeaſes were begun there in April 1751, and diſcontinued in the beginning of 1756, being diſappointed in his views of exciting other experienced phyſicians in different parts to imitate the example. He had very extenſive practice, but he did not add to his art any great or various improvements. His pamphlet on the ulcerous ſore throat is, on every account, the beſt of his publications, which owes much of its merit to the information of the late Drs. Letherland [C] or Sylveſter. It

[B] An account of this excurſion is given by Dr. Lettſom in a Latin letter to Dr. Cuming of Dorcheſter, one of his earlieſt and ſteadieſt friends.

[C] See Mr. Chandler's Treatiſe on a Cold, 1761, p. 58, where the method

It was firſt printed in 1748, on the re-appearance of that fatal diſorder which in 1739 had carried off the two only ſons of Mr. Pelham. It may be here added, in juſtice to a great phyſician ſtill living, that Dr. (now Sir Edward) Wilmot, being called in, preſerved Lady Catherine Pelham, after her ſons had died of it, by launcing her throat; a method which, he ſaid, he had once before purſued with the ſame ſucceſs. In 1762 Dr. Fothergill purchaſed an eſtate at Upton [D] in Eſſex, and formed a botanic garden, the ſecond in Europe: Kew is the firſt. In 1766 he began regularly to withdraw, from Midſummer to Michaelmas, from the exceſſive fatigue of his profeſſion, to Lee Hall, near Middlewich, in Cheſhire, which, though he only rented it by the year, he had ſpared no expence to improve. He took no fees during this receſs, but attended to preſcribe gratis at an inn at Middlewich once a week. Some time before his death he had been induſtrious to contrive a method of generating and preſerving ice in the Weſt-Indies. He was the patron of Sidney Parkinſon, and drew up the preface prefixed to his account of the voyage to the South Seas. At his expence alſo was made and printed an entire new tranſlation of the whole Bible, from the Hebrew and Greek originals, by Anthony Purver [E], a Quaker, in two volumes,

method of treating this new diſorder is abſolutely given to Dr. Letherland; who, with that modeſty which was his diſtinguiſhing characteriſtic, when the Doctor's MS. was ſhewn to him, expreſſly forbade any mention of his name in it.

[D] The whole eſtate at Upton, purchaſed in 1762, was extenſive; the ſeat was formerly called Rookehall, from the name of the perſon who poſſeſſed it in 1566; and in 1666 it deſcended to Sir Robert Smyth, from whoſe family it was purchaſed, almoſt a century afterwards, by Admiral Elliot; and in Auguſt 1762 it became the property of Dr. Fothergill. The walls of the garden incloſed above five acres of land; a winding canal, in the figure of a creſcent, nearly formed it into two diviſions, and opened occaſionally on the right, through the branches of rare and exotic ſhrubs that lined the walks on its banks. In the midſt of winter, when the earth was covered with ſnow, evergreens were cloathed in full verdure: without expoſure to the open air, a glaſs door from the manſion-houſe gave entrance into a ſuite of hot and green-houſe apartments, of nearly 260 feet extent, containing upwards of 3400 diſtinct ſpecies of exotics, whoſe foliage wore a perpetual verdure, and formed a beautiful and ſtriking contraſt to the ſhrivelled natives of colder regions. In the open ground, with the returning ſummer, about 3000 diſtinct ſpecies of plants and ſhrubs vied in verdure with the natives of Aſia and Africa. It was in this ſpot that a perpetual ſpring was realiſed; where the elegant proprietor ſometimes retired for a few hours, to contemplate the vegetable productions of the four quarters of the globe, united within his domain; where the ſpheres ſeemed tranſpoſed, and the Arctic circle to be joined to the Equator.

[E] This man deſerves to be added to the liſt of unlearned mechanics, who by dint of application have acquired a knowledge of the learned languages,

volumes, 1764, folio, and alſo, in 1780, an edition of Biſhop Percy's "Key to the New Teſtament," adapted to the uſe of a ſeminary of young Quakers, at Acworth, near Leeds, in Yorkſhire, founded in 1778 by the Society, who purchaſed, by a ſubſcription in which Dr. Fothergill ſtood foremoſt, the houſe and an eſtate of thirty acres, which the Foundling Hoſpital held there, but which they found inconvenient for their purpoſe, on account of diſtance. The Doctor himſelf firſt projected this on the plan of a ſmaller inſtitution of the ſame kind at Gilderſomes. He alſo endowed it handſomely by his will. It now contains above 300 children of both ſexes, who are cloathed and inſtructed. Among the other beneficent ſchemes ſuggeſted by Dr. Fothergill were thoſe of bringing fiſh to London by land carriage, which, though it did not in every reſpect ſucceed, tended to deſtroy a ſuppoſed combination; and, to render bread much cheaper, though equally wholeſome to the poor, a method of making it with one part of potatoes, and three parts of houſhold flour. But his public benefactions, his encouragements of ſcience, the inſtances of his attention to the health, the police, the convenience of the metropolis, &c. we cannot pretend to ſpecify. The fortune which Dr. Fothergill had acquired was immenſe; and, taking all things together, the houſe and moveables in Harpur-ſtreet, the property in Eſſex, and the eſtate in Cheſhire (which he held on a leaſe), and his ready money, the computation muſt be 80,000 l. His buſineſs when he was in full practice (for his inability cauſed him latterly to ceaſe) was calculated at near 7000 l. per annum. In the *Influenza* of 1775 and 1776, he is ſaid to have had ſixty patients on his liſt daily, and his profit was eſtimated at 8000 l. per ann. The diſorder which haſtened his death was a ſchirrus of the proſtata, an obſtruction in the bladder, in which were found after his death two quarts of water, which had been gradually coming on him for ſix years paſt, occaſioned by a delicacy, which made him unwilling to alight from his carriage; and when, after his temporary recovery from it the year before he died, he ſubmitted to uſe relief in his carriage, it was too late. He died at his houſe in Harpur-ſtreet, Dec. 26, 1780; and his remains were interred, January 5,

guages, beginning with the Hebrew, and proceeding to the Greek and Latin. He was bred a ſhoe-maker, with a ſerious turn and deſire of enquiring into the religious ſentiments he had imbibed in his youth. This work is ſaid to have coſt the Doctor not leſs than 2000 l.

in the Quakers burying-ground at Winchmore-hill. The ſpeakers over his grave were Iſaac Sharples, Sarah Prior, and others. The executors, who were his ſiſter, and Mr. Chorley, linen-draper, in Gracechurch-ſtreet, who married his niece [F], intended the burial to be private; but the deſire of the Quakers to attend the funeral rendered it impoſſible. Only ten coaches were ordered to attend with his relations and friends, but there were more than ſeventy coaches and poſt-chaiſes attending; many of the Friends came above 100 miles, to pay the laſt tribute of reſpect to a character ſo highly eſteemed by them, and to whom they had ſo great obligations, particularly thoſe in Pennſylvania, to whom he made very large remittances. Nor was his benevolence confined to perſons of his own ſentiments, as innumerable inſtances conſpire to prove. But, as the moſt perfect characters have their defects, it has been ſuggeſted that jealouſy of a rival in his profeſſion among thoſe of his own religious perſuaſion involved him in one inſtance in conduct by no means juſtifiable. Dr. Leeds, who had not received a liberal education, but by induſtry and application at Edinburgh had obtained a degree there, was choſen, 1773, phyſician to the London Hoſpital. When the College of Phyſicians in London called on him to paſs his examination, he declined their ſummons, and being thus deprived of a maintenance, and hearing that Dr. Fothergill had ſpoken diſadvantegeouſly about him, he lodged a complaint againſt him before his own ſociety. A reference to five perſons approved by all parties enſued, and three of them awarded 500 l. to be paid to Dr. Leeds by Dr. Fothergill. The latter, notwithſtanding he had agreed to abide by the arbitration, refuſed to pay the money awarded, and appealed to Weſtminſter-hall. His application ſucceeded, and the forms of law not having been ſtrictly adhered to, he eſcaped the payment, though with ſome loſs of reputation [G]. His antagoniſt died ſoon after,

[F] Another of his nieces alſo married a perſon of the ſame name, but no relation to the abovementioned Mr C.

[G] Againſt this charge it is but juſt to admit the material point of a defence by Dr. Lettſom: "Arbitrators were appointed, and three out of five of them awarded 500 l. damages to Dr. Leeds, after refuſing to hear Dr. Fothergill's principal evidence. Againſt this award the two other arbitrators proteſted, as unjuſt; and, after much litigation in the ſociety, Dr. Leeds moved the court of king's bench to ſhew cauſe why the rule, for the recovery of the damages ſhould not be made abſolute. This brought the matter before Lord Mansfield, who, after hearing the evidence and counſel on the part of Dr. Leeds, refuſed to hear Dr. Fothergill's counſel; becauſe, he obſerved, the evidence

on

after, of grief. The Doctor by his will appointed, that his ſhells, and other pieces of natural hiſtory, ſhould be offered to the late Dr. Hunter at 500 l. under the valuation he ordered to be taken of them. Accordingly Dr. Hunter bought them for 1200 l. The drawings and collections in natural hiſtory were alſo to be offered to Mr. (now Sir Joſeph) Banks at a valuation. His Engliſh portraits and prints, which had been collected by Mr. John Nickolls of Ware, and purchaſed by him for 80 guineas, were bought for 200 guineas by Mr. Thane. His books were ſold by auction, April 30, 1781, and the eight following days. His houſe and garden at Upton, which he could viſit only on Saturdays during the winter, and but rarely in ſummer, and in which fifteen men were conſtantly employed, were valued at 10,000 l. He ſpared no expence to augment this as well as his other collections. He had an ingenious artiſt qualified to collect for him at the Cape of Good Hope, and another on the Alps, and employed for ſeveral years before his death a painter in natural hiſtory at Leeds. A view in this garden was drawn and engraved by J. Chapman, who made the excellent map of Eſſex. It is needleſs to enumerate his various fugitive tracts, as they are judiciouſly collected by his much eſteemed and grateful friend Dr. Lettſom.

" on the part of Dr. Leeds's arbitra-
" tors was ſufficient to prove the ille-
" gality and injuſtice of their own
" award: he further added, that Dr.
" Forthergill did no more than his
" duty, in ſaying what he was charged
" with; and that he would not have
" acted as an honeſt man, had he ſaid
" leſs: this he illuſtrated by a fa-
" cetious ſtory, in which he had him-
" ſelf acted a ſimilar part with a diſ-
" carded ſervant."

FOUNTAINE (Sir ANDREW), knt. whoſe anceſtors were ſeated at Narford in Norfolk ſo early as the reign of Henry III. was educated as a commoner of Chriſt Church, Oxford, under the care of that eminent encourager of literature, Dr. Aldrich. He at the ſame time ſtudied, under Dr. Hickes, the Anglo-Saxon language, and its antiquities; of which he publiſhed a ſpecimen in Hickes's "Theſaurus," under the title of "Numiſmata Anglo-
" Saxonica et Anglo-Danica, breviter illuſtrata ab Andrea
" Fountaine, eq. aur. & ædis Chriſti Oxon. alumno.
" Oxon. 1705," in which year Mr. Hearne dedicated to him his edition of Juſtin the Hiſtorian. He received the honour of knighthood from king William; and travelled over moſt parts of Europe; where he made a large and valuable collection of pictures, antient ſtatues, medals, and

Anecdotes of Bowyer, by Nichols, p. 111.

and inſcriptions; and, while in Italy, acquired ſuch a knowledge of *virtù*, that the dealers in antiquities were not able to impoſe on him. In 1709 his judgement and fancy were exerted in embelliſhing the "Tale of a Tub" with deſigns almoſt equal to the excellent ſatire they illuſtrate. At this period he enjoyed the friendſhip of the moſt diſtinguiſhed wits, and of Swift in particular, who repeatedly mentions him in the Journal to Stella in terms of high regard. In December 1710, when Sir Andrew was given over by his phyſicians, Swift viſited him, foretold his recovery, and rejoiced at it; though he wittily ſays, "I have "loſt a legacy by his living; for he told me he had left "me a picture and ſome books, &c." Sir Andrew was vice-chamberlain to queen Caroline whilſt princeſs of Wales and after ſhe was queen, and tutor to prince William, for whom he was inſtalled (as proxy) knight of the Bath, and had on that occaſion a patent granted him, dated Jan. 14, 1725, for adding ſupporters to his arms. Elizabeth his ſiſter married Col. Clent of Knightwick in Worceſterſhire. By his ſkill and judgement he furniſhed the moſt conſiderable cabinets of this kingdom, to his own no ſmall emolument; being a perfect connoiſſeur in medals, antient as well as modern. In 1727 he was appointed warden of the mint, an office which he held till his death, which happened Sept. 4, 1753. He was buried at Narford in Norfolk, where he had erected an elegant ſeat, and formed a fine collection of old china ware, a valuable library, and an excellent collection of pictures, coins, and many other rare pieces of antiquity. Sir Andrew loſt many miniatures by a fire at White's original chocolate-houſe in St. James's Street, where he had hired two rooms for his collections. A portrait of him, by Mr. Hoare of Bath, is in the collection at Wilton Houſe: and two medals of him are engraved in Snelling's "Engliſh Medals, 1776." Montfaucon, in the preface to "L'Antiquité Expliquée," calls Sir Andrew Fountaine an able antiquary, and ſays, that Gentleman during his ſtay at Paris furniſhed him with every piece of antiquity that he had collected, and which could be of uſe to his work; ſeveral were accordingly engraven and deſcribed, as appears by Sir Andrew's name on the plates. Sir Andrew is ſaid to have ſhewed his craft abroad, as well as his ſkill, and to have been too hard even for the Italians; one of whom bringing him ſome medals, he ſelected a few that he ſaid were of no value, and managed ſo as to get them for a trifle.

FOUQUIER

FOUQUIER (JAMES), a Flemiſh painter of the 17th century, was one of the moſt learned and celebrated landſkip painters that ever was. Some have placed him ſo near Titian, as to make the difference of their pictures conſiſt, rather in the countries repreſented, than in the goodneſs of the pieces. The principles they went upon are the ſame, and the colouring alike good and regular. He painted for Rubens, of whom he learned the eſſentials of his art. The Elector-Palatine employed him at Heidelberg, and from thence he went to Paris; where, though he worked a long time, and was well paid for what he did, he yet grew poor for want of conduct, and died in the houſe of an ordinary painter called Silvain, who lived in the ſuburbs of St. Jaques. The many inſtances of this kind among painters almoſt inclines one to think, that want of œconomy is ſomewhat peculiar to that order of men.

FOURMONT (STEPHEN), profeſſor of the Arabic and Chineſe languages at Paris, was born at Herbelay near Paris, in 1683, of a good family. He learned the elements of the Latin tongue from the curate of the place; but, loſing his father when very young, he fell to the care of an uncle, who had him to Paris at his houſe, and overlooked his ſtudies. He went through the courſes of Logic, Rhetoric, and Philoſophy, in different colleges; and happening to meet with the abbé Sevin, who loved ſtudy as well as himſelf, they formed a ſcheme of reading all the Greek and Latin poets together. But as the exerciſes of the ſociety employed moſt of their hours by day, they found means to continue this taſk ſecretly by night; and this being conſidered as a breach of diſcipline, the ſuperior thought fit to exclude them from the community. Fourmont retired to the college of Montaign, and there had the very chambers which formerly belonged to Eraſmus; and here the abbé Sevin continued to viſit him, when they went on with their work without interruption. Fourmont joined to this purſuit the ſtudy of the Oriental tongues, in which he made a very uncommon progreſs.

He afterwards was employed in reading lectures: he explained the Greek fathers to ſome, and the Hebrew and Syriac languages to others. After that, he undertook the education of the ſons of the duke d' Antin, who were committed to his care, and ſtudied in the college of Harcourt. He was at the ſame time received an advocate;

but, the law not being ſuited to his taſte, he returned to his former ſtudies. He contracted then an acquaintance with the abbé Bignon, at whoſe inſtigation he applied himſelf to the Chineſe tongue, in which he ſucceeded beyond his expectations: for he had a prodigious memory, and a particular turn for languages. He became very famous. He held conferences at his own houſe, once or twice a week, upon ſubjects of literature; at which foreigners, as well as French, were admitted and aſſiſted. Hence he became known to the count de Toledo, who was infinitely pleaſed with his converſation, and made him great offers, if he would go into Spain: but Fourmont refuſed. In 1715, he ſucceeded M. Galland to the Arabic chair in the College-royal. The ſame year, he was admitted a member of the Academy of Inſcriptions; of the Royal Society at London, in 1738; and of that of Berlin, in 1741. He was often conſulted by the duke of Orleans, who had a particular eſteem for him, and made him one of his ſecretaries. He died at Paris in 1743.

His moſt conſiderable works are, 1. "The Roots of "the Latin tongue in metre." 2. "Critical Reflections "upon Antient Hiſtory." 2 vols. 4to. 3. "Meditationes "Sinicæ." fol. 4. "A Chineſe Grammar, in Latin." fol. 5. "Several Diſſertations, printed in the Memoirs "of the Academy of Inſcriptions, &c." He left ſeveral works in manuſcript. We muſt take care not to confound him with MICHAEL FOURMONT, his younger brother, who was an eccleſiaſtic, a profeſſor of the Syriac tongue in the Royal-college, a member alſo of the Academy of Inſcriptions; and who died in 1746.

FOURNIER (PETER SIMON), a French engraver and founder of letters, was born at Paris in 1712, and excelled in his profeſſion. His letters not only embelliſhed the typographical art, but his genius illuſtrated and enlarged it. He publiſhed, in 1737, a table of proportions to be obſerved between letters, in order to determine their height and relations to each other. This ingenious artiſt aſcended to the very origin of Printing, for the ſake of knowing it thoroughly. He produced at different times ſeveral hiſtorical and critical diſſertations upon the riſe and progreſs of the Art Typographical, which have ſince been collected and publiſhed in one volume, 8vo, divided into three parts: the laſt includes a curious hiſtory of the engravers in wood. But the moſt important

portant work of Fournier, is his "Manuel Typogra-" phique, utile aux gens de Lettres, et a ceux qui exer-" cent les differents parties de l'Art de l'Imprimerie," in 2 vols. 8vo. The author meant to have added two more, but was prevented by his death, which happened in 1768. In this "Manuel" are ſpecimens of all the different characters he invented.

FOWLER (JOHN), a noted Engliſhman, was born at Briſtol, educated at Wickham's-ſchool, and admitted fellow of New College in Oxford in 1555, after he had ſerved two years of probation. Four years after, he reſigned it; and, leaving England about that time, took upon him the trade of printing, which he exerciſed partly at Antwerp, and partly at Louvain; and thus did ſignal ſervice to the Papiſts, in printing their books againſt the Proteſtant writers. Wood ſays, that he was well ſkilled in the Greek and Latin tongues, a tolerable poet and orator, a theologiſt not to be contemned; and ſo verſed alſo in criticiſm and other polite literature, that he might have paſſed for another Robert or Henry Stephens, printers. He reduced into a compendium the Theological Sums of Thomas Aquinas. He wrote "Additiones in " Chronica Genebrandi;" a "Pſalter for Catholics," which was anſwered by Sampſon Dean of Chriſt-Church in Oxford; and epigrams, and other verſes. He alſo tranſlated from Latin into Engliſh, "The Epiſtle of Oſo-" rius," and "The Oration of Pet. Frarin of Antwerp, " againſt the unlawful inſurrection of the Proteſtants, " under pretence to reform Religion. Antwerp, 1566." This was anſwered by William Fulke, divinity-profeſſor in Cambridge. Fowler died at Newmark in Germany, in 1578. Athen. Oxon.

FOWLER (CHRISTOPHER), a man of ſome parts and learning, but an unhappy inſtance of the weakneſs of the human underſtanding, was born at Marlborough in Wiltſhire, in 1611; and became a member of Magdalen-College in Oxford, but afterwards of St. Edmund's-hall. He entered into orders, and behaved for ſome time as a clergyman of the church of England; but, upon the turn of the times in 1641, he cloſed with the Preſbyterians, having before been puritanically affected, took the Covenant, and "became," ſays Wood, "a very conceited and " fantaſtical preacher among them. For by his very Ibid.

" many odd geſtures and antic behaviour, unbeſeeming " the ſerious gravity to be uſed in the pulpit, he drew " conſtantly to his congregation a numerous crowd of " ſilly women and young people, who ſeemed to be huge- " ly taken and enamoured with his obſtreperouſneſs and " undecent cants." After rambling from place to place, he was vicar of St. Mary's-church in Reading, and at length fellow of Eaton-College. He was an aſſiſtant to the commiſſioners of Berkſhire, for the ejection of ſuch as were then called by the godly party ſcandalous, ignorant, and inſufficient miniſters. In 1655, he publiſhed, " Dæmonium Meridianum: Satan at noon, or Anti- " chriſtian Blaſphemies, Anti-ſcriptural Deviliſms, &c. " evidenced by the light of truth, and puniſhed by the " hand of juſtice. Being a ſincere relation of the proceed- " ings of the Commiſſioners of the County of Berks " againſt John Pordage, late Rector of Bradfield in " Berks." This miniſter was ejected by the ſaid commiſſioners, for " being converſant, as they ſaid, with evil " ſpirits, and for blaſphemy, ignorance, ſcandalous be- " haviour, deviliſm, uncleanneſs," &c. After the Reſtoration, our author loſt his preferments, retired to London, and afterward to Kennington, carrying on the trade of conventicling to the laſt. He died in 1676; and, like his fellow-labourer in the ſame vineyard, Mr. Francis Cheynell, was eſteemed little better than diſtracted for ſome time before his death. He wrote other pieces, but we do not think it worth while to tranſcribe even their titles. Indeed, the few lines we have here ſpent upon Mr. Chriſtopher Fowler were not ſo much for his ſake, as the reader's; whom, conſidering the age we write in, we cannot remind too often, how eaſy it is for a man to run mad with religion, who has once diſcarded all uſe of his reaſon.

Athen. Oxon.

FOWLER (EDWARD), an Engliſh biſhop, was born in 1632, at Weſterleigh in Glouceſterſhire; of which place his father was miniſter, but ejected for Non-conformity after the Reſtoration. He was ſent to the College-ſchool in Glouceſter, and became clerk of Corpus Chriſti College Oxford in 1650. Being looked upon, ſays Wood, as a young man well endowed with the ſpirit, and gifted in extemporary prayer, he was admitted one of the chaplains thereof in 1653, and the ſame year took a bachelor of arts degree. About 1656, he became chaplain to Arabella counteſs of Kent, who preſented him to the

the rectory of Northill in Bedfordſhire. Having been educated in the Preſbyterian way, he ſcrupled about conformity at the Reſtoration; but conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him ſo conſiderable, that archbiſhop Sheldon, in order to introduce him into the metropolis of the kingdom, collated him, in 1673, to the rectory of All-hallows, Bread-ſtreet. In 1675, he was made prebendary of Glouceſter; and in 1681, vicar of St. Giles's, Cripplegate. The ſame year, he accumulated the degrees of bachelor and doctor of divinity. During the ſtruggle between Proteſtantiſm and Popery in this kingdom, he appeared to great advantage in defence of the former: but this rendered him obnoxious to the court, and in all probability cauſed a proſecution againſt him, in 1685, by ſome of his pariſhioners; who alledged, that he was guilty of Whiggiſm, that he admitted to the communion excommunicated perſons before they were abſolved, &c. We are told, this matter was carried ſo far, that, after a trial at Doctors Commons, he was ſuſpended, under the pretence of having acted in ſeveral reſpects contrary to the canons of the church. However, this affront did not intimidate him from doing what he thought his duty: for he was the ſecond, who, in 1688, ſigned a reſolution entered into by the London clergy, not to read king James's new declaration for liberty of conſcience. He was rewarded for this and other ſervices at the Revolution; for, in 1691, he was preferred to the ſee of Glouceſter, in which he continued till his death; and this happened at Chelſea, 1714, in his 82d year.

He was the author of many excellent works: as, I. "The Principles and Practices of certain moderate Di-"vines of the Church of England, abuſively called Lati-"tudinarians, greatly miſunderſtood, truly repreſented "and defended, &c. 1670." 8vo. This is written in the way of dialogue. II. "The Deſign of Chriſtianity: or, "a plain demonſtration and improvement of this propo-"ſition, viz. that the enduing men with inward real "righteouſneſs and true holineſs, was the ultimate end "of our Saviour's coming into the world, and is the great "Intendment of his bleſſed Goſpel, 1671." 8vo. John Bunyan, the author of the Pilgrim's Progreſs, having writ againſt this book, the author vindicated it in, III. "Dirt wiped out: or, a manifeſt diſcovery of the "groſs ignorance, erroneouſneſs, and moſt unchriſtian

"and

" and wicked ſpirit of one John Bunyan, Lay-Preacher " in Bedford, &c. 1672." 4to. IV. " Libertas Evan- " gelica: or, a Diſcourſe of Chriſtian Liberty. Being " a further purſuance of The Deſign of Chriſtianity, " 1680." 8vo. V. Some pieces againſt Popery: as, 1. " The Reſolution of this caſe of Conſcience, whether " the Church of England's ſymbolizing, ſo far as it doth " with the Church of Rome, makes it lawful to hold " communion with the Church of Rome? 1683." 4to. 2. " A Defence of the Reſolution, &c. 1684." 4to. 3. " Examination of Cardinal Bellarmine's fourth note " of the Church, viz. Amplitude, or Multitude and Va- " riety of Believers. 4. The texts which Papiſts cite " out of the Bible, for the proof of their doctrine con- " cerning the obſcurity of the Holy Scriptures, examined, " 1687." 4to. The two laſt are printed in " The Pre- " ſervative againſt Popery," fol. He publiſhed alſo, VI. Two pieces on the doctrine of the Trinity: 1. " Cer- " tain Propoſitions, by which the doctrine of the Holy " Trinity is ſo explained, according to the ancient fa- " thers, as to ſpeak it not contradictory to natural reaſon. " Together with a defence of them, &c. 1694." 4to. 2. " A Second Defence of the Propoſitions, &c. 1695." 4to. VII. Nine Occaſional Sermons: one of which was on " The great wickedneſs and miſchievous effects of " Slandering, preached in the pariſh-church of St. Giles's, " Nov. 15, 1685, on Pſalm ci. 5. with a large preface of " the author, and concluſion in his own vindication, " 1685." 4to. VIII. " An Anſwer to the Paper deliver- " ed by Mr. Aſhton at his execution, 1690." 4to. IX. " A Diſcourſe on the great diſingenuity and unreaſon- " ableneſs of repining at afflicting Providences, and of " the influence which they ought to have upon us, pub- " liſhed upon occaſion of the death of queen Mary: with " a preface containing ſome obſervations touching her " excellent endowments and exemplary life. 1695," 8vo.

This worthy biſhop was twice married, and had by his firſt wife ſeveral children.

Fuller's Worthies of England, p. 355.

FOX (EDWARD), an eminent ſtateſman, almoner to Henry VIII. and biſhop of Hereford, was born at Durſley in Glouceſterſhire; but it is not mentioned in what year. After paſſing through Eton-ſchool, he was admitted of King's College in Cambridge 1512, and elected provoſt of the ſame in 1528, which place he kept to the time of his

his death. Being recommended to cardinal Wolſey as a man of an acute ſpirit and political turn, he was taken into his ſervice; and, if a certain author ſays right, it was he who put the cardinal upon aſpiring to the papacy. In 1528, he was ſent embaſſor to Rome, jointly with Stephen Gardiner, afterwards biſhop of Wincheſter, in order to obtain new bulls from Clement VII. for Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed, as Burnet tells us, one of the beſt divines in England. He was afterwards employed in embaſſies both in France and Germany: during which, as he was one day diſcourſing upon terms of peace, he ſaid, "Honourable ones laſt long, but the diſhonourable no "longer, than till kings have power to break them: the "ſureſt way therefore to peace, is a conſtant preparedneſs "for war.—Two things, he would ſay, muſt ſupport a go- "vernment, gold and iron: gold, to reward its friends; "and iron, to keep under its enemies."

Lloyd's State Worthies, p. 88.

Hiſt. of Reform. P. I. p. 52.

Lloyd, p. 88.

In 1535, he was promoted to the biſhopric of Hereford He was the principal pillar of the Reformation, as to the politic and prudential part of it; being of more activity and no leſs ability than Cranmer himſelf: but he acted more ſecretly than Cranmer, and by that means did not bring himſelf into danger of ſuffering on that account. A few months after his conſecration, he was ſent embaſſador to the Proteſtant princes in Germany, then aſſembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He ſpent the winter at Wirtemberg, and held ſeveral conferences with ſome of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Burnet has given a particular account of this negotiation, in his "Hiſtory of the Reformation." Part III. He returned to England in 1536, and died at London in 1538. He was a very learned man, as we are aſſured by Godwin, who calls him "vir egregiè doctus." Wood alſo ſtyles him an eminent ſcholar of his time: and Lloyd repreſents him as a fine preacher, but adds, that "his in- "clination to politics brake through all the ignoble re- "ſtraints of pedantique ſtudies to an eminency, more by "obſervation and travel, than by reading and ſtudy, that "made him the wonder of the univerſity, and the darl- "ing of the court. When he was called," ſays he, "to "the pulpit or chair, he came off not ill, ſo prudential "were his parts in divinity; when advanced to any office

De Præſulibus.

"of

" of truſt in the univerſity, he came off very well, ſo in-
Lloyd, p. 88. " comparable were his parts for government."

Active as his life was, he found time to write a few pieces. He publiſhed a book, " De vera differentia Regiæ " Poteſtatis et Eccleſiaſticæ, et quæ ſit ipſa veritas et virtus " utriuſque." 1534, and 1538. It was tranſlated into Engliſh by Henry lord Stafford. He alſo wrote annotations upon Mantuan, the poet. There is likewiſe an Oration of his extant, in the ſtory of Thomas lord Cromwell, in the ſecond volume of Fox's " Hiſtory of the " Acts and Monuments of the Church;" and a letter from him and Gardiner about their proceedings at Cambridge, when they were ſent in 1530, to obtain that univerſity's determination concerning the king's marriage and divorce, in the collection of records at the end of Burnet's firſt volume of the " Hiſtory of the Reformation."

FOX (JOHN), an Engliſh divine and church-hiſtorian, was born at Boſton in Lincolnſhire, of honeſt and reputable parents, in 1517; the very year that Luther began to oppoſe the errors of the church of Rome. His father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he dwelt till the age of ſixteen. Then he was entered of Brazen Noſe College in Oxford; and, in May 1538, took the degree of batchelor of arts. His uncommon abilities and learning ſoon diſtinguiſhed him, inſomuch that he was choſen fellow of Magdalen College, and proceeded maſter of arts in 1543. He diſcovered in his younger years a genius for poetry, and wrote in an elegant ſtyle ſeveral Latin Comedies; the ſubjects of which were taken from the ſcriptures. We have a comedy of his, intituled, " De " Chriſto Triumphante," printed in 1551; which was tranſlated into Engliſh by Richard Day, ſon of John Day, the famous printer in the reign of queen Elizabeth, and publiſhed with this title, " Chriſt Jeſus Triumphant, " wherein is deſcribed the glorious triumph and conqueſt " of Chriſt over ſin, death, and the law, &c." 1579; and in 1607, in 8vo. It was again publiſhed in 1672, and dedicated to all ſchoolmaſters, in order that it might be admitted into their reſpective ſchools, for the peculiar elegance of its ſtyle, by T. C. M. A. of Sidney College in Cambridge.

Life of Fox written by his ſon, and prefixed to the Acts and Monuments, edit. 1641.

Wood's Athen. Oxon. vol. i.

He afterwards applied himſelf to divinity, with ſomewhat more fervency than circumſpection; and diſcovered him-

ſelf in favour of the Reformation then in hand, before he was known to thoſe who maintained the cauſe, or were of ability to protect the maintainers of it. In order to make himſelf a judge of the controverſies which then divided the church, his firſt care was to ſearch diligently into the antient and modern hiſtory of it; to learn its beginning, by what arts it flouriſhed, and by what errors it began to decline; to conſider the cauſes of thoſe controverſies and diſſentions which had ariſen in the church, and to weigh attentively of what moment and conſequence they were to religion. To this end he applied himſelf with ſuch zeal and induſtry, that, as we are told in his life, before he was thirty years of age, he had read over all the Greek and Latin fathers, the ſchoolmen, the councils, the conſiſtories; and had alſo acquired a competent ſkill in the Hebrew language. But from this ſtrict application by day and by night, from forſaking his friends for the moſt ſolitary retirement, from the great and viſible diſtractions of his mind, and above all from abſenting himſelf from the public worſhip, aroſe ſuſpicions of his alienation from the church; in which his enemies being ſoon confirmed, he was accuſed and condemned of hereſy, expelled his college, and thought to have been favourably dealt with, that he eſcaped with his life. This was in 1545.

His friends were greatly diſpleaſed at him, and afraid to countenance or protect one condemned for a capital offence; and his father-in-law took a handle from hence, to with-hold his paternal eſtate from him, thinking probably that he, who ſtood in danger from the law himſelf, would with difficulty find relief from it. Being thus forſaken by his friends, he was reduced to great diſtreſs; when he was taken into the houſe of Sir Thomas Lucy of Warwickſhire, to be tutor to his children. Here he married a citizen's daughter of Coventry, and continued in Sir Thomas's family, till his children were grown up; after which he ſpent ſome time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great neceſſities and diſtreſs. He was relieved, however, from this in a moſt ſtrange manner. His ſon tells us, that, as he was ſitting one day in St. Paul's church, almoſt ſpent with long faſting, his countenance wan and pale, and his eyes hollow, there came to him a perſon, whom he never remembered to have ſeen before, who, ſitting down by him, accoſted him Life of Fox.

him very familiarly, and put into his hands an untold ſum of money; bidding him to be of good chear, to be careful of himſelf, and to uſe all means to prolong his life, for that in a few days new hopes were at hand, and new means of ſubſiſtence. Fox tried all methods to find out the perſon by whom he was ſo ſeaſonably relieved, but in vain; however, the prediction was fulfilled, for within three days he was taken into the ſervice of the ducheſs of Richmond, to be tutor to her nephew the earl of Surrey's children; who, upon the commitment of the earl and his father the duke of Norfolk to the Tower, were ſent to be educated under the care and inſpection of the ducheſs of Richmond.

In this family he lived, at Ryegate in Surrey, during the latter part of Henry's reign, the five years reign of Edward, and part of Mary's; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, biſhop of Wincheſter, was however determined to have him ſeized, and laid many ſnares and ſtratagems for him. The biſhop was very intimate with the duke of Norfolk, often viſited him, and frequently deſired to ſee his tutor. The duke evaded the requeſt, one while alledging his abſence, another while that he was indiſpoſed, ſtill pretending reaſons to put him off. At length it happened, that Fox, not knowing the biſhop to be within the houſe, entered the room, where the duke and he were in diſcourſe; and ſeeing the biſhop, with a ſhew of baſhfulneſs, withdrew himſelf. The biſhop aſking who he was, the duke anſwered, his phyſician, who was ſomewhat uncourtly, being newly come from the univerſity. "I "like his countenance and aſpect very well," replied the biſhop, "and upon occaſion will make uſe of him." The duke, perceiving from hence that danger was at hand, thought it time for Fox to retire, and accordingly furniſhed him with the means to go beyond ſea. He found, before he could put to ſea, that Gardiner had iſſued out a warrant for apprehending him, and was cauſing the moſt diligent ſearch to be made for him; nevertheleſs, he at length eſcaped, with his wife then big with child, got over to Newport Haven, travelled to Antwerp and Franckfort, and from thence to Baſil in Germany, where numbers of Engliſh ſubjects reſorted in thoſe times of perſecution. He maintained himſelf and family in this city, by correcting the preſs for Oporinus, a celebrated printer; and it was here, that he laid the plan of his famous work, intituled, "The Hiſtory of the Acts and Monuments of

"the

" the Church." He had publiſhed at Straſburgh, in 1554, in 8vo, " Commentarii Rerum in Eccleſia geſtarum, max-" imarumque per totam Europam perſecutionum a Wi-" clavi temporibus ad hanc uſque ætatem deſcriptarum," in one book: to which he added five more books, all printed together at Baſil, 1559, in folio.

After Elizabeth was ſettled on the throne, and the proteſtant religion well eſtabliſhed, he returned to his native country, where he found a very faithful friend in his quondam pupil, the duke of Norfolk; who maintained him at his houſe, and ſettled a penſion on him, which was afterwards confirmed by his ſon, the earl of Suffolk. Secretary Cecil alſo obtained for him of the queen a prebend in the church of Saliſbury, though Fox himſelf would have declined accepting it; and though he had many powerful friends, as Walſingham, Sir Francis Drake, Sir Thomas Greſham, the biſhops Grindal, Pilkington, &c. who would have raiſed him to conſiderable preferments, yet he declined them: being always unwilling to ſubſcribe the canons, and diſliking ſome ceremonies of the church. Fuller tells us, how archbp. Parker ſummoned him to ſubſcribe, " that the general reputation of his piety might " give the greater countenance to conformity:" upon which, the old man producing the New Teſtament in Greek, " To this (ſays he) will I ſubſcribe." And when a ſubſcription to the canons was required of him, he refuſed it, ſaying, " I have nothing in the church ſave a " prebend at Saliſbury; and much good may it do you, " if you will take it away from me." However, he continued in it till his death; ſuch reſpect, ſays Fuller, did the biſhops, moſt of them formerly his fellow exiles, bear to his age, parts, and labours. In the mean time, though Fox was a Non-conformiſt, he was a very moderate one, and highly diſapproved of the heats of the rigid Puritans. The hiſtorian juſt cited gives us a Latin letter written by our author to a biſhop, on occaſion of his ſon Samuel's being expelled by the Puritan party from his fellowſhip of Magdalen-college in Oxford, upon the groundleſs imputation of his having turned Papiſt; in which are the following paſſages. " I cannot but wonder at the turbulent " genius, which inſpires thoſe factious Puritans.—Were " I one, who like them would be violently outrageous " againſt biſhops and archbiſhops, or join myſelf with " them, that is, would become mad, as they are, I had " not met with this ſevere treatment. Now, becauſe, " quite

Church Hiſt. b. iv. p. 76.

" quite different from them, I have choſen the ſide of " modeſty and public tranquillity; hence the hatred, they " have a long time conceived againſt me, is at laſt grown " to this degree of bitterneſs.—As to myſelf, though the " taking away the fellowſhip from my ſon is a great af- " fliction to me, yet becauſe this is only a private con- " cern, I bear it with more moderation: I am much " more concerned upon account of the church, which is " public. I perceive a certain race of men riſing up, " who, if they ſhould increaſe and gather ſtrength in this " kingdom, I am ſorry to ſay what diſturbance I foreſee " muſt follow from it," &c. Fuller bids us obſerve from hence, how powerful the party of the Non-conformiſts was grown at that time, and to what extravagances ſome of them were carried.

Church Hiſt. b. ix. p. 107.

In 1564, he ſent a Latin panegyric to the queen, upon her indulgence to ſome divines, who ſcrupled a ſtrict conformity, and yet were ſuffered to hold dignities in the church. In 1575, he wrote a Latin letter to the queen, to diſſuade her majeſty from putting to death two Anabaptiſts, who had been condemned to be burnt. Fuller, who tranſcribed this letter from the original, has publiſhed it in his Church Hiſtory; and Collier obſerves, that it is written in a very handſome Chriſtian ſtrain. In this letter Fox declares, " that with regard to thoſe fanatical " ſects, he does not think they ought to be countenanced " in a ſtate, but chaſtiſed in a proper manner: but that " to puniſh with the flames the bodies of thoſe who err " rather from blindneſs than obſtinacy of will, is cruel, " and more ſuitable to the example of the Romiſh church, " than the mildneſs of the Goſpel; and in ſhort ſuch a " dreapful cuſtom, as could never have been introduced " into the meek and gentle church of Chriſt, except by " the Popes, and particularly by Innocent III. who firſt " took that metod of reſtraining hereſy. He obſerves, " that he does not write thus out of an indulgence to er- " ror; but, as he is a man, out of regard to the lives of " men, that they may have an opportunity of repenting " of their errors. He declares a tenderneſs for the lives, " not only of men, but even of brute animals themſelves; " and affirms, that he could never paſs by a ſlaughter- " houſe, without the ſtrongeſt ſenſe of pain and regret. " He entreats her majeſty, therefore, to ſpare the lives of " theſe wretches," &c. But Fuller tells us, that though the queen conſtantly called Fox her Father, yet ſhe gave him

b. ix. p. 104.

Eccleſ. Hiſt. part iii.

him a flat denial as to the saving of their lives, unless they recanted their errors; and not doing this, they were burnt in Smithfield. This excellent man died 1587, in his 70th year of his age; and was buried in the chancel of St. Giles, Cripplegate, of which, it is said, he was sometime vicar; but, as Wood thinks, if he had it at all, he kept it but a little while, in the beginning of Elizabeth's reign. He left two sons, Samuel and Thomas. Samuel became demy, and afterwards fellow, of Magdalen-college in Oxford. In 1610, he wrote his father's life, prefixed to his "Acts and Monuments of the "church." Thomas was fellow of King's-college in Cambridge, and became afterwards an eminent physician at London. Athen. Oxon.

Besides what has already been mentioned, Fox wrote several things: as, 1. "De Censura, seu Excommunica-"tione Ecclesiastica, Interpellatio ad Archiepiscopum "Cantuariensem, 1551." 8vo. 2. "Tables of Gram-"mar, 1552." Wood tells us, that these "Tables were "subscribed in print by eight lords of the privy council; "but were quickly laid aside, as being far more too short, "than king Henry the VIIIth's Grammar was too long." Ibid. 3. "Articuli sive Aphorismi aliquot Joannis Wiclevi "sparsim aut ex variis illius opusculis excerpti per ad-"versarios Papicolas, ac Concilio Constantiensi exhibiti." 4. "Collectanea quædam ex Reginaldi Pecocki Episcopi "Cicestriensis opusculis exustis conservata, et ex antiquo "pegmate transcripta." 5. "Opistographia ad Oxoni-"enses." The three last are printed with his "Com-"mentarii rerum in Ecclesia gestarum," at Strasburg 1554, in 8vo. mentioned above. 6. "Concerning Man's "Election to Salvation, 1581." 8vo. 7. "Certain "Notes of Election, added to Beza's Treatise of Predesti-"nation, 1581." 8vo. 8. "The Four Evangelists in "the old Saxon Tongue, with the English thereunto ad-"joined, 1571," in 4to. and many other pieces, which were levelled against the Papists: all which we avoid being particular about, not only because they, having long been of no use, are forgot, but because we are obliged to dwell pretty fully upon that memorable work, which will always be of use, and for which he is now only known.

His "History of the Acts and Monuments of the "Church," commonly called, "Fox's Book of Mar-"tyrs," was published at London 1563, in one thick volume, folio, with this title: "Acts and Monuments of

" theſe latter and perillous days touching matters of the " Churche, wherein are comprehended and deſcribed the " great perſecutions and horrible troubles, that have been " wrought and practiſed by the Romiſh Prelates, ſpe- " ciallye in this Realme of England and Scotland, from " the year of our Lorde a thouſand unto the time now " preſent, &c. Gathered and collected according to the " true copies and wrytinges certificatorie, as well of the " parties themſelves that ſuffered, as alſo out of the Bi- " ſhops Regiſters, which were the doers thereof." There was a fourth edition, 1583, in two volumes folio, and in 1632 it was reprinted in three. The ninth edition came out in 1684, in three volumes folio, with copper cuts; the former editions having only wooden. Wood obſerves, that the undertakers of this impreſſion had in a manner obtained a promiſe from Charles II. to revive the order in Elizabeth's time, of placing the ſaid book of Acts and Monuments in the common halls of archbiſhops, biſhops, deans, archdeacons, heads of colleges, &c. according to the canons of Parker, archbp. of Canterbury, in 1571, to the end that they might not be loſers by the ſaid impreſſion. Strype tells us, that when this book was firſt publiſhed, our author was thought " to have done very " exquiſite ſervice to the Proteſtant cauſe, in ſhewing " from abundance of antient books, regiſters, records, " and choice manuſcripts, the encroachments of Popes, Pa- " palins, and the ſtout oppoſitions that were made by " good and learned men in all ages and countries againſt " them; and eſpecially under king Henry VIII. and " queen Mary here in England: preſerving to us the me- " mories of thoſe holy men and women, thoſe biſhops " and divines, together with their hiſtories, acts, ſuffer- " ings, and their conſtant deaths, willingly undergone for " the ſake of Chriſt and his Goſpel, and for refuſing " to comply with Popiſh doctrines and ſuperſtitions." Archbp. Whitgift ſtyles Fox a worthy man, and tells Cartwright the Puritan, that he had read over his Acts and Monuments from the one end to the other; and declares, that " he hath very diligently and faithfully la- " boured in this matter, and ſearched out the truth of it " as learnedly as any man has done." Camden, likewiſe, gives him and his work this character: " Ex eruditorum " numero obiit Joannes Foxus Oxonienſis, qui Eccle- " ſiaſticam Angliæ Hiſtoriam ſive Martyrologiam inde- " feſſo veritatis ſtudio, primum Latinè, poſtea Anglicè " auctius magna cum laude contexuit."

Annals of the Reformation, p. 238.

Defence of the Anſwer to the Admonition, p. 333.

Annal. Eliz.

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The Papiſts in the mean time were very angry at the publication of this hiſtory, in which their cruelty and impoſtures were ſo fully expoſed; and, accordingly, did all they could to blaſt the credit of that and its author. They called it Fox's Golden Legend, and repreſented it as a huge collection of notorious lies and falſhoods. Some Proteſtants have not been very favourable to it, Jeremy Collier in particular; who takes all opportunities of depretiating Fox's character, and undervaluing his work, accuſes him of diſingenuity and ill-nature, and ſays he ought to be read with caution. He obſerves, that a vein of ſatire and coarſe language runs through his Martyrology; and inſtances, in his calling the biſhop of Winchester an inſenſible aſs, and ſaying, he had no feeling of God's Spirit in the matter of Juſtification. Fox does certainly ſometimes fail in decency and temper; but this was no more than was common to the zealous promoters of the Reformation, who it muſt be confeſſed were ſometimes hurried on by their zeal to lengths by no means defenſible. Wood ſays, Fox was a ſevere Calviniſt, and ſhewed himſelf a very bitter enemy in his writings againſt the Roman Catholics; exceeding, as ſome conceive, the rules of charity. He obſerves, that "as our author hath taken "a great deal of pains in his work, and ſhewed, ſome-"times, much judgement in it; ſo hath he committed "many errors therein, by truſting to the relations of poor "ſimple people, and in making martyrs of ſuch as were "living after the firſt edition of his book came forth, "though afterwards by him excuſed and omitted." Some errors in this work Collier has noted. He gives a remarkable inſtance of an exaggeration of Fox, in his account of the charge exhibited againſt cardinal Wolſey by the privy-council: in the fourth article of which, Wolſey is accuſed of preſumption in ſpeaking and writing after this manner, "The King and I would you ſhould do "thus," and, "The King and I do give you our "thanks," &c. This Collier obſerves to have been high preſumption in the cardinal, but ſays, Fox has ſwelled it much higher by making him ſet himſelf before the king, and ſpeak in the language of *Ego et Rex Meus*, "I and "my King." The ſame author alſo give us, among others, a remarkable inſtance of Fox's intemperate zeal, which hurried him almoſt to a degree of prophaneneſs. When it was thought that queen Mary was with child, there were prayers printed and diſperſed about the king-

Eccleſ. Hiſt. vol. ii. p. 45. 233.

Athen. Oxon.

vol. ii. p. 43.

dom, for her majeſty's happy delivery. Theſe Fox has taken the freedom to ridicule, and to rally the people's devotion upon this occaſion, with this extraordinary and odd ſentence in his margin: "Cry up louder, you prieſts, per-"adventure your God is aſleep:" "as if," ſays Collier, "their devotions had been directed to Baal, or Aſhteroth; "as if the Papiſts had worſhiped one God, and the Pro-"teſtants another. I can't perceive," continues he, "that "the Martyrologiſt had any right to Elijah's ſarcaſm: "his zeal was without doubt too much embittered: he "was plainly ridden by his paſſion, and puſhed by diſ-"affection towards prophaneneſs."

Athen. Oxon. vol. ii. p. 375.

It would be ſtrange, if there were not errors in ſo large a work as this: it would be equally ſtrange, if the zeal of a reformer, in thoſe hot times, ſhould not ſometimes tranſgreſs a little the bounds of moderation and charity: and, therefore, we muſt not wonder to find him criticiſed, and perhaps juſtly in ſome places, by thoſe, who, though Proteſtants, had not yet ſuch an averſion to the Papiſts as he had. Nevertheleſs, his work is very faithfully written; and ſo it has been found by thoſe who have the moſt accurately ſearched the regiſters he uſed, particularly by Burnet and Strype; and even Collier himſelf has owned as much.

FOX (GEORGE), the founder and head of the Engliſh Quakers, was born at Fenny-Drayton, a village in Leiceſterſhire, about the year 1625. He was brought up a ſhoe-maker, and followed his trade in Nottingham a long time; till at length, being a melancholy conceited fellow, he fancied himſelf inſpired. He had been ſtudying the Scriptures very hard, and could quote texts upon all occaſions in abundance: but, being illiterate, made ſtrange work as to their meaning and application. His reflections upon the degeneracy of mankind made him reſolve to attempt a Reformation; and thus, believing himſelf under the advantage of ſpiritual illumination, he ſhut up his ſhop, and turned preacher. This was in 1650; and his wife Margaret, being under the ſame deluſion, had alſo a ſhare in his miniſterial functions. His doctrine and appearance being altogether new, the mob ran after him in great numbers: which ſucceſs encouraged him to declaim with the utmoſt vehemence againſt the diſorders of the time. His diſciples affected plainneſs in their habit, were frugal in their manner of living, and very reſerved in their converſation.

converſation. Fox had ſeveral rough traverſes in executing the inſtructions he pretended to receive from heaven. He was ſeveral times impriſoned for diſturbing congregations, and falling foul upon the preacher in the pulpit; and often in danger of being knocked on the head. Cromwell had him ſeized, and forbade his followers to hold forth; and who can wonder at it? ſince they had converted ſome of his ſoldiers, and thereby made them very unfit for their poſts. All diſcouragements notwithſtanding, this ſect prevailed much: and many conſiderable men were drawn over to them, among whom were Barclay and Penn. Fox died in 1681.

FRACASTOR (JEROME), an eminent Italian poet and phyſician, was born at Verona in 1482. Two ſingularities are related of him in his infancy: one, that his lips adhered ſo cloſely to each other, when he came into the world, that a ſurgeon was obliged to divide them with his knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, eſcaped unhurt. Fracaſtor was of parts ſo exquiſite, and made ſo wonderful a progreſs in every thing he undertook, that he became eminently ſkilled, not only in the belles lettres, but in all arts and ſciences. He was a poet, a philoſopher, a phyſician, an aſtronomer, a mathematician, and what not? He was a man of vaſt conſequence in his time; as appears from pope Paul III's making uſe of his authority, to remove the Council of Trent to Bologne, under the pretext of a contagious diſtemper, which, as Fracaſtor depoſed, made it no longer ſafe to continue at Trent. He was intimately acquainted with cardinal Bembus, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Caſi near Verona, in 1553; and, in 1559, the town of Verona erected a ſtatue in honour of him.

He was the author of many performances, both as poet and as phyſician; yet never man was more diſintereſted in both theſe capacities than he; evidently ſo as a phyſician, for he practiſed without fees; and as a poet, whoſe uſual reward is glory, nothing could be more indifferent. It is owing to this indifference, that we have ſo little of his poetry, in compariſon of what he wrote; and that among other compoſitions his Odes and Epigrams, which were read in manuſcript with infinite admiration, and would have been moſt thankfully received by the public, yet never

paſſing the preſs, were loſt. What we have now of hi are the three books of "Siphilis, or of the French diſ-"eaſe," a book of Miſcellaneous Poems, and two books of his Poem intituled, "Joſeph," which he began at the latter end of his life, but did not live to finiſh. And theſe works, it is ſaid, would have periſhed with the reſt, if his friends had not taken care to preſerve and communicate copies of them: for Fracaſtor, good man, writing merely for amuſement, never troubled himſelf in the leaſt what became of his works, after they once got out of his hands. Julius Scaliger was not content to affirm him the beſt poet in the world next to Virgil, but he affirmed him to be the beſt in every thing elſe; and, in ſhort, though he was not of a temper to give people more than their due, he is ſaid in a manner to have adored Fracaſtor. Bayle has ſpoken of our author in the following terms: "One can hardly forgive Fracaſtor for his "poem upon that vile diſtemper, which he ought to have "treated only as a phyſician. If he had acquired a great "fortune by curing this terrible effect of debauchery, "there would have been ſomething to be ſaid. We "might have ſaid, that he diſplayed his poetic talent upon "this Neapolitan evil, to teſtify his gratitude for the "ſervices it had done him; and we might, perhaps, have "cited him along with the ſurgeon, who being reproved "for kneeling down to the ſtatue of Charles the VIIIth, "anſwered, That he knew very well what he did, and "that there was no Saint he held in greater veneration, "than a Prince, who had, though indeed indirectly, en-"riched him by the diſtemper which his ſoldiers had "catched at Naples; but, practiſing always for nothing, "he had no ſuch pretence. To be ſerious, the Siphilis "is an incomparable Poem; and which charmed to ad-"miration the two Scaligers, Sannazarius, and other the "ſevereſt judges. Fracaſtor would needs compoſe an-"other poem, and he choſe for his ſubject the adven-"tures of the patriarch Joſeph: but the ſeaſon for mak-"ing verſe was over with him, and he no longer felt that "fire and vigour of imagination, which he had ſhewn in "his former poem." He compoſed alſo a poem, called "Alcon, ſive de cura canum venaticorum." His poems, as well as his other works, are written all in Latin.

Nouvelles de la Republique, &c. pour Fevr. 1687.

His medical pieces are, "De Sympathia et Antipathia,—"De contagine et contagioſis morbis,—De cauſis cri-"ticorum dierum,—De vini temperatura, &c." His

works

works have been printed ſeparately and collectively. The beſt edition of them is that of Padua 1735, in 2 vols. 4to.

FRACHETTA (JEROM), an eminent political writer, was a native of Rovigno in Italy, and ſpent ſeveral years at Rome, where he was greatly eſteemed by Seſſa, embaſſador of Philip II. king of Spain. He was employed in civil as well as military affairs, and acquitted himſelf always with great applauſe: nevertheleſs, he had like to have been ruined, and to have even loſt his life, by the enemies he met with. He then withdrew to Naples; and ſtill having friends to protect his innocence, he proved it at length to the court of Spain, who thereupon ordered count de Benevento, viceroy of Naples, to employ him. This was accordingly done, by which means Frachetta lived in a very honourable manner at Naples, where a handſome penſion was allowed him. He gained great reputation by his political works, the moſt conſiderable of which is that intituled, "Il Seminario de Governi di Stato, "et di Guerra." In this work he has collected, under an hundred and ten chapters, about eight thouſand military and ſtate maxims, extracted from the beſt authors; and has added to each chapter a diſcourſe, which ſerves as a commentary to it. This work was printed twice, at leaſt, by the author, re-printed at Venice in 1647, and at Genoa in 1648, 4to; and there was added to it, "Il Principe," by the ſame writer, which waſt publiſhed in 1597. The dedication informs us, that Frachetta was prompted to write this book, from a converſation he had with the duke of Seſſa; in which the latter obſerved, among other particulars, that he thought it as important, as it was a difficult taſk, to inform princes truly of ſuch tranſactions as happen in their dominions. His other compoſitions are, "Diſcorſo della Ragione di Stato: Diſcorſo della Ragione "di Guerra: Eſpoſizione di tutta l'Opera di Lucrezio." We do not find when Frachetta died, any more than when he was born.

FRAGUIER (CLAUDE-FRANCIS), a French writer, was born of a noble family at Paris in 1666. His firſt ſtudies were under the Jeſuits; and father La Baune had the forming of his taſte to polite literature. He was alſo a diſciple of the fathers Rapin, Juvenci, La Rue, and Commire; and the affection he had for them induced him to admit himſelf of their order in 1683. After his no- Niceron, Memoirs, &c. tom. xviii.

viciate, and when he had finiſhed his courſe of philoſophy at Paris, he was ſent to Caen to teach the belles lettres; where he contracted a friendſhip with Huet and Segrais, and improved himſelf much under their inſtructions. The former adviſed him to ſpend one part of the day upon the Greek authors, and another upon the Latin: by purſuing which method, he became an adept in both languages. Four years being paſſed here, he was recalled to Paris; where he ſpent other four years in the ſtudy of divinity. At the end of this courſe, he was ſhortly to take upon him the occupation of either preaching, or teaching; but finding in himſelf no inclination for either, he quitted his order in 1694, though he ſtill retained his uſual attachment to it. Being now at liberty to purſue his humour, he devoted himſelf ſolely to improve and poliſh his underſtanding. He aſſiſted ſoon after the Abbé Bignon, under whoſe direction the Journal des Sçavans was conducted; and he had all the qualifications neceſſary for ſuch a work, viz. a profound knowledge of antiquity, a ſkill not only in the Greek and Latin, but alſo in the Italian, Spaniſh, and Engliſh tongues, a ſound judgement, an exact taſte, and a very impartial and candid temper. He afterwards formed a ſcheme for tranſlating the works of Plato; thinking, very juſtly, that the verſions of Ficinus and Serranus were not ſo perfect, but there was room enough for correction and amendments. He had begun this work, but was obliged to diſcontinue it by a terrible misfortune, which befel him in 1709. He had borrowed, as we are told, of his friend father Harduin, a manuſcript commentary of his upon the New Teſtament, in order to make ſome extracts from it; and was buſy at work upon it one ſummer evening, with the window half open, and himſelf inconſiderately almoſt undreſſed. The cold air had ſo unhappy an effect in relaxing the muſcles of his neck, that he could never hold his head afterwards in its natural ſituation. The winter increaſed his malady; and he was troubled with involuntary convulſive motions of the head, and with pains which often hindered him from ſleeping. Nevertheleſs, he lived nineteen years after; and though he could not undertake any work in the literary way, yet he conſtantly received viſits from the learned, and converſed with them not without pleaſure. He died ſuddenly, of an apoplexy, 1728, in his 62d year. He had been made a member of the Academy of Inſcriptions in 1705, and of the French Academy in 1708.

His

His works conſiſt of Latin Poems, and a great number of very excellent diſſertations. His poems were publiſhed at Paris 1729, in 12mo, with the poems of Huet, under the care of the Abbé d' Olivet, who prefixed an Elogy of Fraguier; and at the end of them are three Latin Diſſertations concerning Socrates, which is all that remains of the Prolegomena he had prepared for his intended tranſlation of Plato. Theſe ſame Diſſertations in French, together with many others upon curious and intereſting ſubjects, are printed in the "Memoires de l'Academie des "Inſcriptions."

FRANCESCA (PETER), an eminent painter of Venice, who delighted in repreſenting night-pieces and battles. Pope Nicholas ſet him at work to paint the Vatican: and made among other pieces two pictures, which were taken down by command of pope Julius II. to make room for two others of Raphael, viz. the miracle of the Sacrament that happened at Boſſena, and of St. Peter in priſon. He drew ſeveral portraits, and wrote of Arithmetic and Geometry. He died in 1443.

FRANCIA (FRANCESCO), an eminent painter, born at Bologne in 1450, was at firſt a goldſmith or jeweller; afterwards a graver of coins and medals; but at laſt applying himſelf to painting, he acquired great reputation by his works, and particularly by a piece of St. Sebaſtian, whom he had drawn bound to a tree, with his hands tied over his head. In this figure, beſides the delicacy of its colouring, and gracefulneſs of its poſture, the proportion of its parts was ſo admirably juſt and true, that all the ſucceeding Boloneſe painters, even Hannibal Carracci himſelf, ſtudied its meaſures as their rule, and followed them in the ſame manner as the ancients had done the canon of Polycletus. It was under the diſcipline of this maſter, that Mark Antonio, Raphael's beſt graver, learnt the rudiments of his art. He drew ſeveral pieces for ſeveral places in Italy, chiefly for the duke of Urbin. Raphael's reputation made him deſirous to ſee his works, but his age would not ſuffer him to take a journey to Rome: nevertheleſs, a friendly correſpondence commenced between theſe two painters. Raphael, having painted the picture of St. Cecilia, for a church in Bologne, ſent it to Francia to place it properly for him, and to correct even its faults, if he diſcerned any. But Francia was ſo ſtruck with the beauty of the piece, that, deſpairing of attaining the ſame perfection,

fection, he fell, it is ſaid, into a kind of melancholy: and this, bringing on a conſumption, occaſioned his death in 1518, according to Vaſari; though others ſay, he did not die till 1530.

FRANCIS (SIMON), a French painter, born at Tours in 1606, was in his youth very devout, and declared for a religious life. He would fain have been a capuchin, but his friends hindered him. Seeking out, however, a profeſſion, which might aſſiſt him in raiſing his ſoul to the love of God, and by chance looking on a picture of our Saviour's nativity, he was ſo extremely touched, in hopes of being able to draw ſome pieces, whoſe effect on the ſpectators might be as lively, that he reſolved to turn painter. He had no maſters, but taught himſelf by copying good pictures. He at firſt drew ſome portraits; and De Bethune, his patron, going embaſſador to Rome, took him with him, having firſt procured a penſion to be ſettled on him, to encourage him in his ſtudies. He lived in Italy till 1638; and in his return home paſſed through Bologna, where he contracted a friendſhip with Guido, who drew his picture. At his arrival in France, he was ſo happy as to be the firſt painter who had the honour to draw the picture of the dauphin, of whom the queen was juſt brought to bed. He ſucceeded in this his firſt performance, and was encouraged by the miniſters; but afterwards, falling into diſgrace, he retired from court, and led a life more conformable to his firſt intentions. He died in 1671; and the ſtone, which occaſioned his death, being taken out of him, was found to weigh above a pound. Some of his pictures are to be ſeen in the churches of Paris: they ſhew him to have been rather a devout man, than a ſkilful painter.

Bonaventura, in vita Sancti Franciſci.

FRANCIS of Aſſiſi, a great ſaint of the Romiſh church, and founder of one of four orders of mendicant friars, was born at Aſſiſi in Italy, about 1181. He was the ſon of a merchant, whoſe profeſſion he followed to 1206; at which time, he became ſo ſtrongly affected with religious truths, that he took a reſolution of retiring from the world. He devoted himſelf ſo much to ſolitude, mortified himſelf to ſuch a degree, and thereby contracted ſo ghaſtly a countenance, that the inhabitants of Aſſiſi thought him diſtracted. His father, thinking to make him reſume his profeſſion, employed a very ſevere method for that purpoſe,

by

by throwing him into priſon; but finding this made no impreſſion on him, he took him before the biſhop of Aſſiſi, in order to make him reſign all claim to his paternal eſtate, which he not only agreed to, but ſtripped off all his cloaths, even to his ſhirt. He prevailed with great numbers to devote themſelves, as he had done, to the poverty enjoined by the Goſpel: and drew up an inſtitute, or rule for their uſe, which was approved by the Roman Pontiffs. To extinguiſh the fire of luſt, he uſed to lie upon ice and ſnow. Hear his hiſtorian upon this ſubject. "The "bleſſed Francis," ſays Bonaventure, "in the beginning "of his converſion, uſed to plunge himſelf frequently into "a ditch full of ice, in order to gain a complete conqueſt "over his domeſtic enemy, and to preſerve the white robe "of chaſtity from the conflagration of pleaſure.—Coming "one day out of his cell, and inflamed with a wonderful "fervor of mind," it ſhould methinks be body, "he "went into a garden, and plunged himſelf naked into a "great heap of ſnow. He then made ſeven balls of them, "which, ſetting before him, he ſpoke as follows to his "outward man. The greateſt of theſe ſnow-balls is thy "wife, and the other four thy two ſons and two daughters. The other two are thy man and maid-ſervant, "which thou muſt entertain in thy ſervice. Make haſte, "therefore, and dreſs them, for they are almoſt dead with "cold. But if the great trouble they put thee to is uneaſy "to thee, ſerve carefully one only God. The Devil, "who then tempted St. Francis, being overcome, retired "immediately, and the Holy Man returned victorious into "his cell; for, by his having ſuffered a great deal of cold "outwardly, he extinguiſhed to ſuch a degree the internal "flames of luſt, that he was never troubled with them "afterwards." A man, who had a wife and daughters of ſnow, might well have ſwallows and graſhoppers for his ſiſters, and hares and lambs for his brothers; for thus he called thoſe creatures. His preaching to the fiſhes is a well known thing; and he is ſaid to have had ſuch an affection for lice and worms, that he would not ſuffer them to be killed. Would one think, that ſuch madmen as theſe ſhould be thought proper perſons to have divine honours paid them? Yet Francis was canonized by pope Gregory IX. the 6th of May, 1230; and Oct. the 4th, on which his death happened in 1226, was appointed as his feſtival.

His order ſoon roſe to great ſplendor, and has done prodigious ſervices to the Roman Pontiffs. Some popes, ſeveral

ſeveral cardinals, and a great number of prelates, and famous authors, have been of it. It is divided into ſeveral bodies, ſome of which are more rigid than others; and all ſtrongly inherit the ancient emulation, which ſoon broke out between the children of St. Francis and thoſe of St. Dominic.

FRANCIS (PHILIP), a very ingenious writer, of Iriſh extraction, if not born in that kingdom. His father was a dignified clergyman in Ireland, being dean of ſome cathedral; and our author, his ſon, was alſo bred to the church, and had a doctor's degree conferred on him. He was more diſtinguiſhed as a tranſlator, than as an original writer. His verſions of Horace and Demoſthenes have been juſtly valued: the former is accompanied with notes, and is perhaps as complete and uſeful a work of its kind as hath yet appeared. He was alſo a conſiderable political writer; and, in the beginning of the preſent reign, is ſuppoſed to have been employed by the government: for which his ſervice, he was promoted to the rectory of Barrow in Suffolk, and to the chaplainſhip of Chelſea Hoſpital. He was alſo the author of two tragedies, "Eugenia," and "Conſtantia;" but, as a dramatic writer, not very ſucceſsful. He died at Bath, March 1773; leaving a ſon, who is at this time one of the ſupreme council at Bengal.

FRANS-FLORIS, an eminent painter, was the ſon of a good ſculptor at Antwerp, where he was born in 1520. He followed his father's profeſſion till he was twenty years old. Then he went to Liege, to learn the art of painting of Lambert Lombard; and from thence travelled to Italy, where he applied himſelf ſtrenouſly to deſigning, keeping his eye conſtantly upon Michael Angelo's works. When he returned to his own country, he grew rich and famous, his performances being good and numerous; yet he was greatly addicted to drinking. He worked ſeven hours a day with application and pleaſure, and the remaining part he ſpent with drinking companions. He died at fifty years of age. He was called the Raphael of Flanders.

Athen. Oxon. FREEKE (WILLIAM), a man of parts and learning, was a younger ſon of Thomas Freeke of Hannington in Wilts, eſq. and born there in 1663. He became a gentleman-commoner of Wadham-college Oxford in 1667; and

and removed from thence to the Temple, where he purſued the law, and at length became a barriſter. He ſeems, however, to have poſtponed that ſtudy, and to have applied himſelf to divinity; for he wrote and publiſhed in 1687, 8vo, "Eſſays towards an Union between Divinity and "Morality, Natural Religion and Revelation: calculated "to the meridian of our preſent differences in Church "and State. In eight parts." This book is ſaid in the title to be written "per Gulielmum Liberam Clavem," that is, "Free K." He wrote alſo, "A Dialogue by way "of queſtion and anſwer concerning the Deity," and "A Brief and clear confutation of the doctrine of the "Trinity:" which two pieces were printed together Dec. 1693, and ſent incloſed, as penny-poſt letters, to ſeveral parliament men, who thereupon ſuppoſed them to have been written by a Quaker. But the books being communicated, and laid before the Houſe of Commons, were voted to be burnt, as containing much blaſphemy; and accordingly were ſo. The author, being afterwards diſcovered, and indicted at the King's-bench, "for writing "the ſaid Socinian Pamphlets againſt the Trinity," was found guilty: upon which, ſays Wood, he was fined 500 l. and obliged to give ſecurity for his good behaviour for three years, and to make a recantation in the four courts in Weſtminſter-hall. We are not able to fix the year of this gentleman's death. Athen. Oxon.

FREHER (MARQUARD), a learned German, was deſcended of a noble family, and born at Augſburg in 1565. He went into France very young, in order to ſtudy the civil law under Cujacius; yet paid ſo much attention to hiſtory and criticiſm, that he became eminent in both. When he was ſcarcely three and twenty, he was choſen among the counſellors of Caſimir prince of Palatine, and the year after made profeſſor of law at Heidelberg; where he lived in friendſhip with Leunclavius, Sylburgius, Opſopæus, the younger Douza, and other learned men of his time. Some little time after, he reſigned his profeſſor's chair, and was taken into the moſt important employments by the elector Frederic IV. This prince made him vice preſident of his court, and ſent him in quality of embaſſador to ſeveral places. In the midſt of theſe occupations, he never intermitted his uſual method of ſtudying; and wrote a great many works, upon criticiſm, law, and hiſtory, the hiſtory of his own country in particular. When we view the Melchior. Adam de vitis, &c.

catalogue

catalogue of them, given by Melchior Adam, we are ready to imagine, that he muſt have lived a very long life, and hardly have done any thing elſe but write books; yet he died in his 49th year. Douza ſays, that he ſeems to have been born for the advancement of polite literature: and Thuanus acknowledges, that it would be difficult to find his equal in all Germany. Caſaubon calls him a man of profound and univerſal knowledge; and Scioppius ſays, that he joined great acuteneſs to an incredible depth of learning. Add to this, that he was perfectly ſkilled in coins, medals, ſtatues, antiques of all ſorts, and could paint very well. His moral qualities are deſcribed as not inferior to his intellectual; ſo that Melchior Adam ſeems juſtly to have lamented, that a man, who deſerved ſo much to be immortal, ſhould die ſo ſoon.

Baillet Jugemens des Savans.

Melchior Adam in vit. Juriſconſult.

FREIGIUS (JOHN THOMAS), a German, who acquired great reputation by his learned labours, was born at Friburg in the 16th century; his father being an honeſt huſbandman, who lived near Baſil. He ſtudied the law in his native country under Zaſius, and had likewiſe Henry Glarean and Peter Ramus for his maſters. He was ſtrongly attached to the principles and method of Ramus. He firſt taught at Friburg, and afterwards at Baſil; but finding himſelf not favoured by fortune, he was going to diſengage himſelf from the republic of letters, and to turn peaſant. While he was meditating upon this, the ſenate of Nuremberg, at the deſire of Jerom Wolfius, offered him the rectorſhip of the New College at Altorf; which place of employ he took poſſeſſion of, Nov. 1575. He diſcharged the duties of it with great zeal, explaining the hiſtorians, poets, Juſtinian's Inſtitutes, &c. He returned to Baſil, and died there of the plague in 1583: which contagious diſorder had a little before bereaved him of a very promiſing ſon and two daughters. One of theſe was, it ſeems, a very extraordinary girl; for, as he tells us in the Dedication to his Elegies, or Liber Triſtium, "though ſcarce twelve years old, ſhe had yet made ſuch a "progreſs in the Latin and Greek grammars, and the "rudiments of other ſciences, that ſhe could tranſlate out "of her mother tongue into Latin, decline and conjugate "Greek, repeat the Lord's Prayer in Hebrew, and ſcan "verſes: ſhe underſtood addition and ſubtraction in "Arithmetic, could ſing by note, and play on the lute." And leſt his reader ſhould conclude from hence, that ſhe had

had none of thoſe qualities which make her ſex uſeful as well as accompliſhed, he calls her in the ſame place "Oeconomiæ meæ fidelem adminiſtram et diſpenſatricem," that is, a very notable houſewife.

Freigius publiſhed a great number of books; among the reſt, "Quæſtiones Geometricæ et Stereometricæ:" a Supplement to the Hiſtory of Paulus Æmilius and Ferron, as far as the year 1596: "Logica Conſultorum:" a Latin tranſlation of Forbiſſer's Voyages, and of the African Wars, in which Don Sebaſtian, king of Portugal, loſt his life: "Ciceronis Orationes perpetuis notis "Logicis, Arithmeticis, Ethicis, Politicis, Hiſtoricis, "illuſtratæ," 3 vols. 8vo. at Baſil, 1583.

FREIND (JOHN), an Engliſh phyſician, and elegant writer, was born in 1675, at Croton in Northamptonſhire; of which pariſh his father, William, a man of great learning, piety, and integrity, was rector. He was ſent to Weſtminſter-ſchool, with his brother Robert (to be mentioned in the next article); and put under the care of the celebrated Dr. Buſby. He was thence elected to Chriſt-Church, Oxford, in 1690, over which Dr. Aldrich at that time preſided; and under his auſpice undertook, in conjunction with another young gentleman, to publiſh an edition of two Greek Orations, one of Æſchines, the other of Demoſthenes, which were well received, and have ſince been re-printed. The title runs thus: "Æſchinis "contra Cteſiphontem, et Demoſthenis de Corona Ora-"tiones. Interpretationem Latinam, et vocum difficilium explicationem adjecerunt P. Foulkes et J. Freind "ædis Chriſti alumni. Oxon. 1696, 8vo, and 1715," 8vo. About the ſame time he was prevailed upon to reviſe that edition of Ovid's Metamorphoſes, which had been prepared for the uſe of the dauphin, and was that ſame year re-printed, in 8vo, at Oxford.

Joann. Wigan, M. D. Præfatio ad Opera Medica J. Freind, Lond. 1733, folio.

Hitherto he had been employed in reading the poets, orators, and hiſtorians of antiquity, by which he had made himſelf a perfect maſter in the Greek language, and had acquired a great facility of writing elegant Latin in verſe as well as proſe. He now began to apply himſelf to phyſic; and his firſt care, as we are told, was to digeſt thoroughly the true and rational principles of Natural Philoſophy, Chemiſtry, and Anatomy, to which he added a ſufficient acquaintance with the Mathematics. The

Wigan, &c.

firſt public ſpecimen, that he gave of his abilities in the way of his profeſſion, was in 1699, when he wrote a letter to Dr. (afterwards Sir) Hans Sloane, concerning an Hydrocephalus, or Watery Head; and, in 1701, another Letter in Latin to the ſame gentleman, "De Spaſmi rarioris "Hiſtoria," or concerning ſome extraordinary caſes of perſons afflicted with convulſions in Oxfordſhire, which at that time made a very great noiſe, and might probably have been magnified into ſomething ſupernatural, if our author had not taken great pains to ſet them in a true light. We a little wonder that theſe Letters ſhould not have been thought worthy of a place in the collection of his Medical Works; they may be found, however, in the "Philoſophical Tranſactions," the former being No. 256, for Sept. 1699, the latter No. 270, for March and April 1701.

Being now well known and diſtinguiſhed, he began to meditate larger works. He obſerved, that Sanctorius, Borelli, and Baglivi in Italy, and Pitcairne and Keil here at home, had introduced a new and more certain method of enquiring after medical truths, than had been known aforetime; and he reſolved to apply this way of reaſoning, in order to ſet a certain ſubject of great importance, of daily uſe, and general concern, about which the learned have always been divided, in ſuch a light as might put an end to diſputes. This he did by publiſhing, in 1703, "Emmenologia: in qua fluxus muliebris menſtrui phæ-"nomena, periodi, vitia, cum medendi methodo, ad ra-"tiones mechanicas exiguntur." 8vo. This work, though at firſt it met ſome oppoſition, and was then and afterwards animadverted upon by ſeveral writers, has always been reckoned an excellent performance; and is, as all our author's writings are, admirable for the beauty of its ſtyle, the elegant diſpoſition of its parts, the wonderful ſuccinctneſs, and at the ſame time perſpicuity, and for the happy concurrence of learning and penetration viſible through the whole. In the mean time, Dr. Wigan acknowledges, that Freſart, Simſon, and Tellier, had, in what they had written againſt Dr. Freind's doctrine, "raiſed ſome difficulties which deſerved to be ſolved; that "the Doctor himſelf was miſtaken in ſome minuter "points, and had advanced ſome things not quite con-"ſiſtent with what he afterwards wrote in his riper "years; and that he deſigned, in the ſecond edition pub-"liſhed at London, to have corrected ſome things, added

" others, and anſwered ſome objections, but was pre-
" vented by buſineſs from executing that deſign. Dr.
" Wigan thinks, however, that none of the objections
" are of ſuch weight, but that the ſubſtance of his doctrine,
" namely, the reality of a Plethora, ſtill ſtands firm and Præfatio, &c.
" unſhaken."

In 1704, he was choſen profeſſor of chemiſtry at Oxford; and, the year after, attended the earl of Peterborough in his Spaniſh expedition, as phyſician to the army there, in which poſt he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the ſake of ſeeing the antiquities of that city, as for the pleaſure of viſiting and converſing with Baglivi and Lanciſi, men eminent at that time for their ſkill in phyſic. On his return to England in 1707, he found the character of his patron very rudely treated; and, from a ſpirit of gratitude, publiſhed a defence of him, intituled, " An Account
" of the Earl of Peterborough's conduct in Spain, chiefly
" ſince the raiſing the Siege of Barcelona, 1706;" to which is added, " The Campaign of Valencia. With
" Original Papers, 1707," 8vo. This piece, relating to party-matters, made a great noiſe, ſome loudly commending, others as loudly condemning it; ſo that a third edition of it was publiſhed in 1708.

In 1707, he was created doctor of phyſic by diploma. In 1709, he publiſhed his " Prælectiones Chymicæ: in
" quibus omnes fere operationes Chymicæ ad vera prin-
" cipia et ipſius Naturæ leges rediguntur; anno 1704, Oxonii, in Muſæo Aſhmoleano habitæ." Theſe lectures are dedicated to Sir Iſaac Newton, and are nine in number, beſides three tables. They were attacked by the German philoſophers, who were greatly alarmed at the new principles; and, therefore, the authors of " Acta Eruditorum," in 1710, prefixed to their account of them a cenſure, in which they treated the principles of the Newtonian Philoſophy as figments, and the method of arguing made uſe of in theſe lectures as abſurd; becauſe, in their opinion, it tended to recall Occult Qualities in Philoſophy. To this groundleſs charge an anſwer was given by Freind, which was publiſhed in Latin in the " Philoſophical Tranſ- No 331. for
" actions," and added, by way of Appendix, to the ſecond July, Aug. Sept. 1711.
edition of the " Prælectiones Chymicæ." Both the anſwer and the book have been tranſlated, and printed together in Engliſh.

In 1711, he was elected a member of the Royal Society, and the ſame year attended the duke of Ormond into Flanders, as his phyſician. He reſided moſtly after his return at London, and gave himſelf up wholly to the cares of his profeſſion. In 1716, he was choſen fellow of the College of Phyſicians; and the ſame year publiſhed the firſt and third books of "Hippocrates de morbis popula-"ribus," to which he added, a Commentary upon Fevers, divided into nine ſhort diſſertations. This work was attacked by Dr. Woodward, profeſſor of phyſic in Greſham-college, in his "State of Phyſic and of Diſeaſes, with an "enquiry into the cauſes of the late increaſe of them, but "more particularly of the Small-pox, &c. 1718," 8vo: and here laid the foundation of a diſpute, which was carried on with great acrimony and violence on both ſides. Parties were formed under theſe leaders, and ſeveral pamphlets were written, which are not worth mentioning here. Freind ſupported his opinion, "Concerning the advantage "of purging in the ſecond fever of the confluent kind of "Small-pox;" (for it was on this ſingle point that the diſpute chiefly turned:) in a Latin letter addreſſed to Dr. Mead in 1719, and ſince printed among his works. He was likewiſe ſuppoſed to be the author of a pamphlet, intituled, "A Letter to the learned Dr. Woodward, by Dr. "Byfield," in 1719, wherein Woodward is raillied with great ſpirit and addreſs; for Freind made no ſerious anſwer to Woodward's book, but contented himſelf with ridiculing his antagoniſt under the name of a celebrated empiric. In 1717, he read the Gulſtonian lecture in the College of Phyſicians; and, in 1720, ſpoke the Harveian Oration, which was afterwards publiſhed. In 1722, he was elected into parliament for Launceſton in Cornwall; and acting in his ſtation as a ſenator with that warmth and freedom which was natural to him, he diſtinguiſhed himſelf by ſome quick ſpeeches againſt meaſures he diſapproved. He was ſuppoſed to have a hand in Atterbury's Plot, as it was then called; and this drew upon him ſo much reſentment, that the Habeas Corpus Act being at that time ſuſpended, he was, March 15, 1722-3, committed to the Tower. He continued a priſoner there till June 21, when he was admitted to bail, his ſureties being Dr. Mead, Dr. Hulſe, Dr. Levet, and Dr. Hale; and afterwards, in November, was diſcharged from his recognizance.

Præfatio, &c.

See hereafter, p. 453.

The leiſure afforded him by this confinement was not ſo much diſturbed by uneaſy thoughts and apprehenſions,

but that he could employ himſelf in a manner ſuitable to his abilities and profeſſion; and accordingly he wrote another letter in Latin to Dr. Mead, "Concerning ſome "particular kind of Small-pox." Here, alſo, he laid the plan of his laſt and moſt elaborate work, the Hiſtory of Phyſic; the title of which runs thus, "The Hiſtory of "Phyſic, from the time of Galen to the beginning of the "ſixteenth Century, chiefly with regard to practice: in a "diſcourſe written to Dr. Mead." The firſt part of this was publiſhed in 1725, the ſecond the year following. This work, though juſtly deemed a maſterly performance, both for uſe and elegance, did not eſcape cenſure; but was animadverted upon both at home and abroad. The envy of a party may well account for what was written againſt it at home; but it fell alſo under the cognizance of the moſt learned and candid John Le Clerc, who could not be ſuppoſed to be under any influence of this ſort, in the exceptions he made to it, in the "Bibliotheque An- tom xxvii. "cienne and Moderne." The caſe was this. Dr. Daniel P. 388. Le Clerc, his brother, wrote a Hiſtory of Phyſic, which was juſtly admired and applauded, but reached no lower than to the time of Galen. Upon publiſhing a new edition in 1723, there was a little piece added to it, called, "Un "Plan pour ſervir, &c." that is, "A Plan for a continua- "tion of that Hiſtory, from the end of the ſecond age, to "the middle of the ſeventeeth." The three former parts of Daniel Le Clerc's "Hiſtory of Phyſic" Freind had highly extolled, but had ſpoken ſomewhat ſlightly of the "Plan "for the Continuation, &c." which he repreſented not only as an imperfect and ſuperficial performance, but in many particulars inaccurate and erroneous. Againſt this cenſure John Le Clerc defends his brother, and obſerves, that Freind had not a juſt idea of the piece he condemns in ſeveral points; in this, particularly, that he all along treats the Plan for a Continuation of the Hiſtory of Phyſic, as if it were the Continuation itſelf; whereas the author only meant it as a rough draught, which might be of uſe to ſuch as ſhould undertake it. Without purſuing the hiſtory of this trifling diſpute any farther, we may eaſily perceive, that the credit of Freind's work was very little concerned in it: it being little more than the ſettling a point of honour, as it were, between two phyſicians, who happened to fall upon the ſame ſubject. The performances of Dr. Le Clerc and Dr. Freind make between them a very complete Hiſtory of Phyſic from the earlieſt accounts

to the beginning of the ſixteenth century: the latter having begun where the former left off.

Soon after he obtained his liberty, he was made phyſician to the prince of Wales; and, on that prince's acceſſion to the throne, became phyſician to the queen, who honoured him with a vaſt ſhare of her confidence and eſteem. He did not, however, enjoy this place long; but died of a fever, July 26, 1728, in his 52d year. Their majeſties expreſſed the utmoſt concern at his death, and ſettled a penſion upon his widow. He left one ſon, who was educated at Weſtminſter-ſchool, and became afterwards a ſtudent at Chriſt-Church in Oxford. He was buried at Hitcham in Buckinghamſhire, near which he had a ſeat; but there is a monument erected to him in Weſtminſter-abbey, with an inſcription ſuitable to his memory. He had himſelf rendered the like kind office to more than one of his friends, being peculiarly happy in this ſort of compoſition: for the inſcriptions on the monument of Sprat, biſhop of Rocheſter, was from his pen. That on Philips, which had been aſcribed to him, is ſince aſcertained to be by Atterbury. Dr. Wigan publiſhed his Latin works together at London, 1733, in folio, adding to them, a tranſlation of his "Hiſtory of Phyſic" into the ſame language, with an excellent hiſtorical Preface; and to the whole is prefixed an elegant dedication to his royal patroneſs the late Queen, by his brother Dr. Robert Freind. His works were reprinted at Paris in 1735, 4to.

See it in the Anecdotes of Bowyer, p. 587.

Ibid.

Epiſtolary Correſpondence, vol. II. p. 412.

There is no occaſion to quote authorities in praiſe of a man whoſe works are ſo ſtanding a teſtimony of his merit; elſe we could be abundantly ſupplied. Dr. James Keil, in his "Medicina Statica Britannica," ſays, that he is acknowledged by all to be "et ſcribendi et docendi magiſtrum," and that, not only by the profeſſors in that faculty of our own nation, but by the greateſt men in the profeſſion throughout Europe. And it is certain, that Hoffman in Germany, Helvetius and Hecquet in France, and Boerhaave in Holland, had a great veneration for him, and have given him the higheſt praiſes. His character is ſet off to great advantage in the Harveian Oration, ſpoken by Dr. Edward Wilmot in 1735; where he is repreſented as a deep philoſopher, a learned phyſician, an elegant writer, and an ornament to ſociety, as being very honeſt and very humane, ever deſirous of doing good, and communicating knowledge to the utmoſt extent of his power. And Bp. Atterbury laments his death, as "a public loſs in more reſpects than

"one!

" one! for I dare say," adds the Bishop, "notwithstand- Atterbury's Epistolary Correspondence, vol. I. p. 195.
" ing his station at Court, he died of the same political
" opinions in which I left him. He is lamented by men
" of all parties at home, and of all countries abroad;
" for he was known every where, and confessed to be at
" the head of his faculty."

FREIND (ROBERT), brother to the physician [A], was also born at Croton, and sent early to Westminster-school, whence he was elected to Christ-Christ before the inauguration of William and Mary. He proceeded M. A. June 4, 1696; became second master of Westminster-school in 1699; and accumulated the degrees of B. and D. D. July 7, 1709. In 1711 he drew up the preamble to the earl of Oxford's patent of peerage; and in that year succeeded Duke the poet in the valuable living of Witney in Oxfordshire; and also became head-master of Westminster-school. In 1724 he published an edition of Cicero's "Orator." In April 1729 he obtained a prebend of Windsor; and in 1731 exchanged it for one at Westminster. In 1734 he was desirous of resigning Witney to his son (of whom see the following article); but could not do it without the permission of Bishop Hoadly, which he had little reason to expect. On application, however, to that Prelate, through Queen Caroline and Lady Sundon, he received this laconic answer: "If Anecdotes of Bowyer, by Nichols, p. 324.

[A] There was another brother, the eldest probably, whose name was William, a clergyman in Bedfordshire, and chaplain to a man of war of 100 guns (a post given him by his school-fellow the earl of Winchelsea), who obtained the highest prize in a lottery in Queen Anne's reign, and had again the same extraordinary fortune in 1715; yet sunk into the situation thus described by Mrs. Pilkington: "We had a sort of a chapel "belonging to the jail, where Dr. "Freind, a clergyman, brother to Dr. "Freind the physician, obliged us "with divine service every Sunday. "This gentleman was himself a pri-"soner in The King's-Bench; and, af-"ter all the grandeur he had once lived "in, was now so low reduced, as even "to be beholden to such an unfor-"tunate creature as I for six-pence; "which, unfortunate as I was, I could "not refuse to so fine an orator, a "gentleman! and, by all accounts, "only undone by boundless generosity "and hospitality. The first day I as above, "heard him preach I was charmed p. 331. "with his elocution, but the rest of "the congregation, mad and drunk, "bade him hold his tongue;—he in-"deed, like Orpheus, played to wolves "and bears; nor were they half so "obliging to him, as the storms were "to Arion; neither could he, though "uttering dulcet and harmonious "sounds, make the rude crowd grow "civil with his song. This fine "gentleman I often invited to my "lonely mansion—he was not a "little surprised to hear my mourn-"ful story; and indeed it somewhat "alleviated my sorrow to find such "a companion:—Poor gentleman! "Death has released him; I am sure "I should have done it, had the Al-"mighty given me a power equal "to my inclination to serve him." He died April 15, 1745.

" Dr. Freind can aſk it, I can grant it." On ſucceeding to a canonry in Chriſt-Church in 1744, he reſigned his ſtall at Weſtminſter in favour of his ſon. He died Aug. 9, 1754, aged 84 [B]. Various other particulars of him, and of his writings, may be ſeen in the work which furniſhes this article, pp. 324. 586. 642.

[B] Againſt the South wall of the chancel at Witney is a table of white marble, with an inſcription to the memory of "Dr. Robert Freind, ſon of "William, rector of Croton in "Northamptonſhire, who died Aug. "9, 1754, aged 84. He was head-"maſter of Weſtminſter-ſchool, rec-"tor of Witney, prebendary of Weſt-"minſter and Windſor, and, on re-"ſigning the former, canon of Chriſt-"Church. He married Jane, daugh-"ter of Samuel Delargie, one of the "paſtors of the reformed church of "Charenton, who taking refuge in "England became a prebendary of "Weſtminſter. She died Feb. 3, "1758, aged 81. Dr. William Freind, "his ſon, dean of Canterbury, rector "of Witney, died Nov. 28, 1766, "aged 55. Charles Freind died "July 16, 1736, aged 16, leaving his "parents and only brother ſurviving." A ſlab on the floor has this inſcription: "By the conſent of Benjamin lord "biſhop of Wincheſter, and Thomas "lord biſhop of Oxford, the burial "vault underneath was appropriated "to the ſole uſe of Dr. Freind and "family, 1753."

FREIND (WILLIAM), D. D. ſon of the learned maſter of Weſtminſter-ſchool, ſucceeded, as has been already mentioned in p. 453, to the rectory of Witney in 1734; and held alſo that of Iſlip, in the ſame county, given him by the dean and chapter of Weſtminſter. He obtained a prebend of Weſtminſter, Oct. 17, 1744; which he quitted for a canonry of Chriſt-Church, Oxford, and was appointed dean of Canterbury in 1760. He married one of the ſiſters of the late Sir Thomas Robinſon, bart. and the preſent Primate of Ireland, by whom he left three ſons, viz. Robert, barriſter at law, and ſtudent of Chriſt-Church (ſince deceaſed); William and John, both in orders; and a daughter, Elizabeth, married to Capt. Duncan Campbell, of the Chatham diviſion of Marines. Dean Freind was appointed Prolocutor of the Lower Houſe of Convocation in 1761, in which character he preached an elegant "Concio ad Clerum in Synodo Pro-"vinciali Cantuarienſis Provinciæ, habita ad D. Pauli die "6° Novembris MDCCLXI. à Gulielmo Freind, S. T. P. "Eccleſiæ Chriſti Metropoliticæ Cantuarienſi Decano; "juſſu Reverendiſſimi & Commiſſariorum."

Dr. Freind being made canon of Chriſt-Church in 175.., and afterwards finding that his patron the duke of Newcaſtle was diſtreſſed (upon ſome political arrangement) for a canonry there, generouſly reſigned it without making any conditions whatever; the conſequence of which was, that upon

upon the death of Dr. Lynch dean of Canterbury (1760) he was without ſolicitation appointed to ſucceed him, and enjoyed that preferment till his death, which happened at Witney Nov. 28, 1766. He had a moſt valuable collection of books, pictures, and prints, the latter of which, after his death, were ſold by auction, by Langford, Dec. 14—18, 1767: and his valuable library by Baker, April 28—May 6, 1767. An epitaph by Dr. William Freind, on Dr. Morres, vicar of Hinckley, is printed in the Hiſtory of that town, p. 40.

FREINSHEMIUS (JOHN), a moſt ingenious and learned man, was born at Ulm in Suabia, in 1608. He is ſaid to have underſtood almoſt all the European languages, beſides Latin, Greek, and Hebrew. He was profeſſor of eloquence at Upſal, librarian and hiſtoriographer to Chriſtina of Sweden, and afterwards profeſſor at Heidelberg, where he died in 1660. He did many ſervices to the republic of letters, the firſt of which was his critique upon Florus, whom he corrected and explained very happily. The learned Bernegger, whoſe daughter he had married, put him upon this work; and was afterwards ſurprized at the great penetration and judgement which Freinſheim had ſhewn in diſcovering what had eſcaped all the learned before him. His notes have been printed entire in the beſt editions of this author. So have his notes upon Tacitus; which, though ſhort, are very judicious, relating to ſuch particulars as Lipſius and the other critics either knew not or omitted.

But what have moſt diſtinguiſhed him, are his famous Supplement to Quintus Curtius and Livy. There was a Supplement, indeed, to Quintus Curtius before; but, it being nothing more than a miſerable compilation from Juſtin and Arian without either judgement or order, Freinſheim thought it expedient to draw up a new one. For this purpoſe, he conſulted every author, Greek and Latin, ancient and modern, which could be of the leaſt uſe to him; and he executed his taſk ſo much to the approbation and ſatisfaction of the public, that they no longer deplored the loſs of the two firſt books of this entertaining hiſtorian. And we may truly ſay, what indeed has been ſaid, of Freinſheim's Supplement, that "if, as a head, it is not "entirely gold, like the reſt of the body, yet it is braſs "extremely well gilt, and moſt exactly proportioned to "the members." Nevertheleſs, ſome have affected to admire

Baillet's Jugemens des Savans.

admire ſtill more his Supplement to Livy; which, they ſay, is compoſed with equal judgement and learning, and for the pains it coſt the author ought to be ranked with the labours of Hercules. Le Clerc has printed this Supplement, with his edition of Livy at Amſterdam, 1710. He declares the whole to be very ingenious and learned, but thinks there is a greater degree of purity and elegance in the firſt ten books of it; and that ſome ſpeeches in them are incomparable. There is this to ſupport Le Clerc's judgement, that theſe ten books were publiſhed in the author's life-time; the other ninety-five, after his death.

Beſides what has been mentioned above, Freinſhemius wrote notes upon Phædrus, and other philological pieces.

FRESNE (CHARLES DE), a learned Frenchman, Moreri, &c. was deſcended of a good family, and born at Amiens in 1610. After being taught polite literature in the Jeſuits-college there, he went to ſtudy the law at Orleans, and was ſworn advocate to the parliament of Paris in 1631. He practiſed ſome time at the bar, but without intending to make it the buſineſs of his life. He returned to Amiens, where he devoted himſelf to ſtudy, and ran through all ſorts of learning; Humanity and Philoſophy, Law, Phyſic, Divinity, and Hiſtory. In 1668, he went and ſettled at Paris; and ſoon after a propoſal was laid before Colbert, to collect all the authors, who at different times had written the Hiſtory of France, and to form a body out of them. This miniſter liking the propoſal, and believing De Freſne the beſt qualified for the undertaking, furniſhed him with memoirs and manuſcripts for this purpoſe. De Freſne wrought upon theſe materials, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order they were to be ranged in. When the perſon, that went between him and the miniſter of ſtate, had ſeen his ſcheme, he let him know, that it was not approved, and that it would be neceſſary to make another. Upon this, De Freſne, being convinced that if he had followed the order preſcribed the whole work had been ſpoiled, frankly told the gentleman, that ſince he had not been happy enough to pleaſe thoſe in authority, his advice was, that they ſhould look out ſome of the beſt hands in the kingdom; and at the ſame time he returned them all their memoirs. Being thus diſengaged from a tedious and laborious undertaking, he finiſhed his "Latin Gloſſary," which

which was received with general commendation; and though Hadrian Valeſius, in his preface to the Valeſiana, notes ſeveral miſtakes in it, it is nevertheleſs a very excellent and uſeful work. It was afterwards enlarged by the addition of more volumes; and the edition of Paris, in 1733, makes no leſs than ſix in folio. His next performance was a "Greek Gloſſary," conſiſting of curious paſſages and remarks, moſt of which are drawn from manuſcripts very little known. This work is in two volumes folio. He was the author and editor alſo of ſeveral other performances. He drew a Genealogical Map of the kings of France. He wrote the Hiſtory of Conſtantinople under the French Emperors: it was printed at the Louvre, and dedicated to the king. He publiſhed an Hiſtorical Tract concerning John Baptiſt's Head, ſome reliques of which are ſuppoſed to be at Amiens. He publiſhed, laſtly, editions of Cinnamus, Nicephorus, Anna Comnena, Zonaras, and the Alexandrian Chronicon, with learned diſſertations and notes.

De Freſne died in 1688, aged 78; and left four children, on whom Lewis XIV. ſettled good penſions, in conſideration of their father's merit.

FRESNOY (CHARLES ALPHONSE DU), an excellent poet and painter, was the ſon of an apothecary at Paris, and born there in 1611. His father bred him up a ſcholar, with a deſign to make him a phyſician; and his progreſs in learning was ſuch, that it was ſuppoſed he would anſwer all the expectations conceived of him. At length, he diſcovered a moſt violent attachment to the Muſes, and would undoubtedly have been a great poet, if the Art of Painting, a miſtreſs equally beloved, had not weakened by dividing his affections, or talent. And now, all thoughts of phyſic being laid aſide, he gave himſelf up entirely to the ſolicitations of his genius, and fell to ſtudying the art. He was about twenty years of age, when he learned to deſign under Perrier and Vouet; and in 1634 he went to Rome, where he contracted a friendſhip with Mignard, laſting as his life. It is ſaid, that when Freſnoy firſt came to Rome, he was put to great difficulties, ſo as ſcarcely to know how to get bread: for, having angered his parents, in neglecting the profeſſion they had choſen for him, he had no ſupplies from them, and what he carried with him was ſoon ſpent. However, he bore all with patience, comforting himſelf with the opportunities he had of im-

proving in painting, which he continued with ardor, till Mignard came, and then he fared better.

He had a ſoul not to be ſatisfied with a ſuperficial knowledge of his art; he reſolved to go to the root; and extract the very quinteſſence of it. He made himſelf familiar with the Greek and Latin poets: ſtudied Anatomy, and the Elements of Geometry, with the Rules of Perſpective and Architecture: deſigned after the life, in the Academy; after Raphael, in the Vatican; and after the antiques, wherever he found them: and, making critical remarks as he proceeded, he drew up a body of them in Latin verſe, and laid the plan of his Poem, DE ARTE GRAPHICA. In conformity to the principles therein eſtabliſhed, he endeavoured to put his own thoughts in execution: but as he never had been well inſtructed in the management of his pencil, his hand was extremely ſlow, and he ſeemed to do what he did with pain. Beſides, having employed moſt of his time in a profound attention to the theory of painting, he had very little left for the practical part: ſo little, that his performances don't exceed fifty hiſtorical pieces, excluſively of his copies after others. Having ſtudied the Elements of Euclid, and his guſto in Architecture being excellent, he painted the remainders of the old Roman Architecture in and about Rome. He ſold his pictures for ſubſiſtence, or rather gave them away for little or nothing.

Of all his compoſitions his Poem was his favourite, being the fruit of more than twenty years ſtudy and labour. He communicated it to the maſters of greateſt note, in all places where he went; and particularly to Albani and Guercino at Bologna. He conſulted alſo the men of letters, and the beſt authors on painting, as well as the works of the moſt celebrated profeſſors of the art, before he put his laſt hand to it. Upon his return home from Italy in 1656, he ſeemed inclinable to give it to the public; but imagining it would be of little uſe without a French verſion to it, and, by reaſon of his long abſence from France, not retaining enough of his native tongue to undertake it himſelf, he laid aſide all thoughts of publiſhing it at preſent. At length, De Piles, who was intimately acquainted with him, made a French tranſlation of it into proſe; and, as he tells us in his preface, "according to the true ſenſe of the author, and to his liking." Freſnoy yet deferred to publiſh it, intending to illuſtrate it with a Commentary; but was prevented by a paralyſis, of which he died in 1665, aged 53 years.

After

After his death, his poem was printed, with a proſe tranſlation and notes by De Piles, and dedicated to Colbert. It was afterwards tranſlated into Engliſh by Dryden, who prefixed to it an original "Preface, containing a parallel "between Painting and Poetry." Richard Graham, eſq. republiſhed this work, and added to it, "A ſhort account "of the moſt eminent Painters, both ancient and mo-"dern." In the dedication to the earl of Burlington, Mr. Graham has the following paragraph: "The reputation "of M. Du Freſnoy is eſtabliſhed all over Europe; and "his poem allowed to be the moſt complete and metho-"dical ſyſtem that has yet been publiſhed of the Art of "Painting. And to the character of Mr. Dryden, if any "thing can be added, it is, that he is one of your lord-"ſhip's favourite authors; and as ſuch it will be ex-"pected I ſhould account for ſome liberties that have "been taken with his excellent tranſlation. The miſ-"fortune that attended him in that undertaking was, that "for want of a competent knowledge in painting, he ſuf-"fered himſelf to be miſled by an unſkilful guide. M. De "Piles told him, in his preface, that his French verſion "was made at the requeſt of the author himſelf; and al-"tered by him, till it was wholly to his mind. This Mr. "Dryden taking upon content, thought there was no-"thing more incumbent on him, than to put it into the "beſt Engliſh he could: and accordingly performed his "part here, as in every thing elſe, with accuracy. But, "my lord, it being manifeſt that the French tranſlator has "frequently miſtaken the ſenſe of his author, and very "often alſo not ſet it in the moſt advantageous light, to "do juſtice to M. Du Freſnoy, Mr. Jervas, a very good "critic in the language as well as ſubject of the poem, has "been prevailed upon to correct what was found amiſs: "and his amendments, being every where diſtinguiſhed "with proper marks, are moſt humbly ſubmitted to your "judgement." There is prefixed in this edition, a copy of verſes from Pope to Mr. Jervas. Dedication of Freſnoy's Art of Painting, &c. 2d edit. 1726.

Freſnoy had a particular veneration for Titian, whom of all painters he looked upon as the moſt perfect imitator of nature: and never did any French maſter come ſo near Titian as Freſnoy. He followed him in his manner of colouring; as he did the Carracci's in their guſto of deſign. But, whatever may be wanting in his pencil, to make him famous in after-ages, his pen has abundantly ſupplied; and his Poem upon Painting will keep his name alive,

alive, as long as either Poetry or Painting ſhall find any eſteem among us.

FRESNY (CHARLES RIVIERE DU), a French poet, was born at Paris in 1648. He had a good natural taſte for Muſic, Painting, Sculpture, Architecture, and all the fine arts. He had, alſo, a taſte for laying out gardens, which procured him the place of overſeer of the king's gardens, whoſe valet de chambre he likewiſe was. He quitted the court after ſome time, and came to reſide at Paris; where he devoted himſelf to books and writing, and was the author of a great number of things of different kinds. He died at Paris in 1724: and, in 1731, his works were collected and printed there in ſix volumes, 12mo, conſiſting of "dramatic performances, ſongs, "amuſements ſerious and comical, &c."

Melchior Adam. FRISCHLIN (NICODEMUS), a learned German, famous for criticiſm and poetry, was born at Baling in Suabia 1547. His father, being a miniſter and a man of letters, taught him the rudiments himſelf, and then ſent him to Tubingen. Here he made ſo amazing a progreſs in the Greek and Latin tongues, that he is ſaid to have written poetry in them both, when he was no more than thirteen years of age. He continued to improve himſelf in compoſitions of ſeveral kinds, as well proſe as verſe; and at twenty years old was made a profeſſor in the univerſity of Tubingen. Though his turn lay principally towards poetry, inſomuch that, as Melchior Adam tells us, he really could make verſes as faſt as he wanted them, yet he was acquainted with every part of ſcience and learning. He uſed to moderate at philoſophical diſputes; to read public lectures in mathematics and aſtronomy: and all before he had reached his 25th year. In 1579, he had a mind to try his fortune abroad, his reputation being ſpread far and near; and, therefore, prepared to go to the ancient univerſity of Friburg, where he had promiſed, it ſeems, to come and read lectures. But he was obliged to deſiſt from this purpoſe, partly becauſe his wife refuſed to accompany him, and partly becauſe the duke of Wirtemberg would not conſent to his going thither, or any where elſe.

Things had gone finely with Friſchlin ſo far; but now an affair happened, which laid the foundation of troubles, that did not end before his life. In 1580, he publiſhed an Oration in praiſe of a Country-life, with a paraphraſe upon

upon Virgil's "Eclogues and Georgics." Here he compared the lives of modern courtiers with thoſe of ancient huſbandmen; and noting ſome pretty ſeverely, who had degenerated from the virtue and ſimplicity of their anceſtors, he made himſelf ſo obnoxious, that even his life was in danger. He made many public apologies for himſelf; his prince even interceded for him, but all would not do: nor could he continue ſafe any longer at home. With his prince's leave therefore he went to Lauback, a town of Carniola in the remote part of Germany, and taught a ſchool there; but the air not agreeing with his wife and children, he returned in about two years to his own country. He met with a very ungracious reception; and ſo ſtaying but a little while, he went to Francfort, and from Francfort into Saxony, and from thence to Brunſwick, where he became a ſchool-maſter again. He did not continue long here, but paſſed from place to place, till at length, being reduced to neceſſity, he applied to the prince of Wirtemberg for relief. His application was diſregarded; which he ſuppoſing to proceed from the malice of his enemies, let himſelf looſe, and wrote ſeverely againſt them. To be ſhort, he was impriſoned at laſt in Wirtemberg-caſtle; whence attempting to eſcape by ropes not ſtrong enough to ſupport him, he fell down a prodigious precipice, and was daſhed to pieces among the rocks.

His death happened in 1590, and was univerſally and juſtly lamented; for he was a moſt ingenious and learned man. He left a great many works of various kinds, as Tragedies, Comedies, Elegies, Tranſlations of Latin and Greek authors, with Notes upon them, Orations, &c. While he was maſter of the ſchool at Labacum, he compoſed a new Grammar; for, it ſeems, there was no Grammar extant that pleaſed him. He was more methodic, and ſhorter than any of them; and, indeed, was generally approved. So far then he had done well, but he was not ſatisfied; he would go farther; and, not content with giving a Grammar of his own, muſt needs attack others. For this, he drew up another piece, called, "Strigil Gram-" matica," in which he diſputes with ſome little acrimony againſt all other Grammarians; and this, as is natural to imagine, increaſed the number of his enemies. With all his parts and learning, he ſeems to have wanted prudence not a little.

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg in Franconia, Melchior Adam.

conia, where he was from his childhood trained to letters. Afterwards he went to the univerſity of Baſil, where he acquired the reputation of being uncommonly learned. With a view of promoting good letters, of which he was very deſirous, he applied himſelf to the Art of Printing; and, becoming a maſter of it, opened a ſhop at Baſil. He was the firſt of the German printers who brought the art to any perfection; and, being a man of great probity and piety, as well as ſkill, he was, what very few have been, particularly choice in the authors he printed. He would never ſuffer libels, or any thing that might hurt the reputation of another, to go through his preſs; for the ſake of profit; but very juſtly thought all ſuch practices diſgraceful to his art, diſgraceful to letters, and infinitely pernicious to religion and ſociety. The great reputation and character of this printer was the principal motive which led Eraſmus to fix his quarters at Baſil, in order to have his own works printed by him. The connexion between Eraſmus and Frobenius grew very cloſe and intimate; and it was not ſuch a connexion as uſually ſubſiſts between a printer and an author, where each is endeavouring to make the beſt bargain he can, but it was a connexion of friendſhip and the ſincereſt cordiality. Eraſmus loved the good qualities of Froben, as much as Froben could admire the great ones of Eraſmus.

Epiſt. 922. Edit. Leyd. There is an epiſtle of Eraſmus extant, which contains ſo full an account of this printer, that we need do no more than give the reader the ſubſtance of it. It was written in 1527, on the occaſion of Froben's death, which happened that year; and which, Eraſmus tells us, he bore ſo extremely ill, that he really began to be aſhamed of his grief, ſince what he felt upon the death of his own brother was not to be compared to it. He ſays, that he lamented the loſs of Froben, not ſo much becauſe he was the moſt warmly affectioned towards him, but becauſe he ſeemed raiſed up by Providence for the promoting of liberal ſtudies. Then he proceeds to deſcribe his good qualities, which were indeed very great and numerous; and concludes with a particular account of his death, which was ſomewhat remarkable. It ſeems that, about five years before, Froben had the misfortune to fall from the top of a pair of ſtairs, down on a brick pavement: which fall, though he then affected not to be much hurt with it, is thought to have laid the foundation of what ſucceeded. The year before he died, he was ſeized with moſt exqui-

ſite

ſite pains in his right ancle: but was in time ſo relieved from theſe, that he was able to go to Frankfort on horſe-back. The malady, however, whatever it was, was not gone, but had ſettled in the toes of his right foot, of which he had no uſe. Next, a numbneſs ſeized the fingers of his right hand; and then a dead palſy, which taking him when he was reaching ſomething from a high place, he fell with his head upon the ground, and diſcovered few ſigns of life afterwards. He died at Baſil in 1527, lamented by all, but by none more than Eraſmus, who wrote his epitaph in Greek and Latin. They are both at the end of this epiſtle; and it may not be amiſs to tranſcribe the Latin, it being but ſhort;

"Arida Joannis tegit hic lapis oſſa Froberi,
"Orbe viret toto neſcia fama mori.
"Moribus hanc niveis meruit ſtudiiſque juvandis,
"Quæ nunc mœſta jacent orba parente ſuo.
"Rettulit, ornavit veterum monumenta ſophorum,
"Arte, manu, curis, ære, favore, fide.
"Huic vitam in coelis date numina juſta perennem,
"Per nos in terris fama perennis erit."

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Auguſtin, and Eraſmus. He had formed a deſign to print the Greek fathers, which had not yet been done; but death prevented him. However, that work was carried on by his ſon Jerome Frobenius and his ſon-in-law Nicolas Epiſcopius, who, joining in partnerſhip, carried on the buſineſs with the ſame reputation, and gave very correct editions of thoſe fathers.

FROBISER (Sir MARTIN), an Engliſh navigator, was born near Doncaſter in Yorkſhire; but we know not of what parents, or in what year. Being brought up to navigation, he became a moſt eminent ſailor; and was the firſt Engliſhman that attempted to find out a North-Weſt paſſage to China. He made offers of this to ſeveral Engliſh merchants for fifteen years together; but, meeting with no encouragement from them, he applied himſelf at length to queen Elizabeth's courtiers. Under their influence and protection, he engaged a ſufficient number of adventurers, and collected proper ſums of money. The ſhips he provided were only three; namely, two barks of about twenty-five tuns each, and a pinnace of ten tuns. With theſe he ſailed from Deptford, June 8, 1576; and the

Stowe's Annals, p. 809. edit. 1631.

the court being then at Greenwich, the queen beheld them as they paſſed by, "commended them, and bad them fare-well, with ſhaking her hand at them out of the win-dow."

Hakluyt's Collection of Voyages, vol. iii.

Bending their courſe northward, they came on the 24th within ſight of Fara, one of the Iſlands of Shetland: and on the 11th of July diſcovered Freeſeland, which ſtood high, and was all covered with ſnow. They could not land, by reaſon of the ice, and great depth of water near the ſhore: the Eaſt point of this iſland, however, they named, "Queen Elizabeth's Foreland." On the 28th they had ſight of Meta Incognita, being part of New Greenland; which they could not land on, for the reaſons juſt mentioned. Auguſt the 10th, he went on a deſart iſland, three miles from the continent; but ſtaid there only a few hours. The next day he entered into a ſtreight which he called, and which hath ever ſince borne the name of, "Frobiſer's, or Forbiſher's Streight;" and, on the 12th, ſailing to Gabriel's Iſland, they came to a ſound, which they named Prior's Sound, and anchored in a ſandy bay there. The 15th they ſailed to Prior's Bay, the 17th to Thomas Williams's Iſland; and the 18th came to an anchor under Burcher's Iſland. Here they went on ſhore, and had ſome communication with the natives; but he was ſo unfortunate, as to have five of his men and a boat taken by thoſe barbarians. They were like the Tartars, or Samoeids, with long black hair, broad faces, flat noſes, and tawny: the garments both of men and women were made of ſeal ſkins, and did not differ in faſhion; but the women were marked in the face with blue ſtreaks, down the cheeks, and round the eyes. Having endeavoured in vain to recover his men, he ſet again ſail for England the 26th of Auguſt; came within ſight of Freeſeland the 1ſt of September; and, notwithſtanding a terrible ſtorm on the 7th, arrived ſafe at Harwich on the 2d of October.

He took poſſeſſion of the country in the queen of England's name; and, in token of ſuch poſſeſſion, ordered his men to bring whatever they could firſt find. One among the reſt brought a piece of black ſtone, much like ſea-coal, but very heavy. Having at his return diſtributed fragments of it among his friends, one of the adventurer's wives threw a fragment into the fire: which being taken out again, and quenched in vinegar, glittered like gold; and, being tried by ſome refiners in London, was found to contain a portion of that rich metal. From this

eſſay,

eſſay, the nation dreaming of nothing but mountains of gold, great numbers earneſtly preſſed Frobiſer to undertake a ſecond voyage the next ſpring. The queen lent him a ſhip of the royal navy of 200 tuns; with which, and two barks of about 30 tuns each, they ſail down to Gravefend, May 26, 1577, and there received the Sacrament together; an act of religion, not ſo frequently performed as it ought to be among men expoſed to ſo many perils, and more particularly under the protection of heaven. They ſailed from Harwich on the 31ſt of May, and arrived in St. Magnus Sound, at the Orkney Iſlands, upon the 7th of June; from whence they kept their courſe, for the ſpace of twenty-ſix days, without ſeeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the neareſt lands by violent ſtorms, or rooted up and carried by floods into the ſea. They imagined, that they were brought from ſome part of the Newfound-land with the current that ſetteth from the Weſt to the Eaſt. Hakluyt, p. 61. Ibid. p. 33.

At length, on the 4th of July, they diſcovered Freeſeland; along the coaſts of which they found iſlands of ice of incredible bigneſs, ſome being 70 or 80 fathoms under water, beſides the part that ſtood above water, and more than half a mile in circuit. Not having been able ſafely to land in this place, they proceeded for Forbiſer's Streights; and on the 17th of the ſame month made the North Foreland in them, otherwiſe called Hall's iſland; as alſo a ſmaller iſland of the ſame name, where they had in their laſt voyage found the ore; but could not now get a piece ſo big as a walnut. However, they met with ſome of it in other adjacent iſlands, but not enough to merit their attention. They ſailed about to make what diſcoveries they could, and gave names to ſeveral bays and iſles; as Jackman's Sound, Smith's Iſland, Beare's Sound, Leiceſter's Iſle, Anne counteſs of Warwick's Sound and Iſland, York Sound, &c. A party landing in an iſland near this laſt mentioned place had a bloody conflict with ſome of the natives, five or ſix of whom they killed, and brought away a woman with her child. In ſhooting at this woman, they wounded the child in the arm; to cure which the Engliſh ſurgeon applied ſalves: but the mother, not acquainted with ſuch kind of ſurgery, picked off the plaiſter, and by continual licking of the wound with her tongue healed it. Ibid. p. 64.

The captain's commiſſion directed him in this voyage only to ſearch for ore, and to leave the further diſcovery

of the North-Weſt paſſage till another time. Having, therefore, in the counteſs of Warwick's Iſland, found a good quantity, he took a lading of it; intending the firſt opportunity to return home. He ſet ſail the 23d of Auguſt, and arrived in England about the end of September. He was moſt graciouſly received by the queen, whoſe ſingular pleaſure and glory it was to extend the Engliſh name and trade to the utmoſt parts of the habitable world: and, as the gold ore he brought had an appearance of riches and profit, and the hopes of a North-Weſt paſſage to China was greatly increaſed by this ſecond voyage, her majeſty appointed commiſſioners to make trial of the ore, and examine thoroughly into the whole affair. The commiſſioners did ſo, and reported the great value of the undertaking, and the expediency of further carrying on the diſcovery of the North-Weſt paſſage. Upon this, ſuitable preparations were made with all poſſible diſpatch; and, becauſe the mines newly found out were ſufficient to defray the adventurers charges, it was thought neceſſary to ſend a ſelect number of ſoldiers, to ſecure the places already diſcovered, to make further diſcoveries into the inland parts, and to ſearch again for the paſſage to Cathay. Beſides three ſhips as before, twelve others were fitted out for this voyage, which were to return at the end of the ſummer with a lading of gold ore. They aſſembled at Harwich the 27th of May, and ſailing thence the 31ſt, they came within ſight of Freeſeland on the 20th of June: when the general, going on ſhore, took poſſeſſion of the country in the queen of England's name, and called it Weſt-England. They met with many ſtorms and difficulties in this voyage, which retarded them ſo much, that the ſeaſon was too far advanced to undertake diſcoveries; ſo that, after getting as much ore as they could, they ſailed for England, where, after a ſtormy and dangerous voyage, they arrived about the beginning of October.

We can find no account, how captain Frobiſer employed himſelf from this time to 1585; when he commanded the Aid, in Sir Francis Drake's expedition to the Weſt-Indies. In 1588, he bravely exerted himſelf againſt the Spaniſh Armada; commanding then the Triumph, one of the three largeſt ſhips in that ſervice, and which had on board the greateſt number of men of any in the whole Engliſh fleet. July 26th, he received the honour of knighthood, from the hand of the Lord High Admiral, at ſea, on board his own ſhip; and when afterwards the

queen

queen thought it neceſſary to keep a fleet on the Spaniſh coaſt, he was employed in that ſervice; particularly in 1590, when he commanded one ſquadron, as Sir John Hawkins did another. In 1594, he was ſent with four men of war, to aſſiſt Henry the Fourth of France, againſt a body of Leaguers and Spaniards then in poſſeſſion of part of Bretagne, who had fortified themſelves very ſtrongly at Croyzon near Breſt. But in an aſſault upon that fort, Nov. 7, he was wounded with a ball in the hip, of which he died, ſoon after he had brought the fleet ſafely back to Plymouth; and was buried in that town. Stow tells us, the wound was not mortal in itſelf, but became ſo through the negligence of his chirurgeon, who only extracted the bullet without duly ſearching the wound, and taking out the wadding driven in, which cauſed it to feſter.

He was a man of great courage, experience, and conduct, but accuſed by ſome of having been harſh and violent. There is a good painting of him in the picture gallery at Oxford.

FROISSARD (JOHN), an eminent man in his day, was born at Valenciennes about 1337, and became afterwards canon and treaſurer of Chimay in Hainault. His chief work is a Hiſtory, which compriſes what happened in France, Spain, and England, from 1326 to 1400. He took care to inform himſelf well of things; and for this purpoſe went to the courts of princes, either to collect memoirs, or to get the beſt information from thoſe who had the management of ſtate affairs. The reaſon Sleidan gives in his preface for abridging this hiſtory is, becauſe the hiſtorian is very prolix and voluminous, relates every particular at large, dwells too long, and is very redundant when he deſcribes the military preparations, ſkirmiſhes, ſingle combats, ſtorming of places, with the diſcourſes and converſations of princes: he aſſures us, however, that he has omitted nothing in his abridgement, which is of moment, or of the leaſt advantage to be known. He was, alſo, a poet as well as an hiſtorian, though his poems have been but very little known. He reſided a conſiderable time in the court of the princeſs Philippa, daughter of the earl of Hainault, and wife of Edward III. king of England. He has been accuſed of having beſtowed too many encomiums on the Engliſh, and too few on the French, becauſe the latter did not pay him for his labours, while

he received a good ſalary from the former. He died about 1402.

FRONTINUS (SEXTUS JULIUS), a Roman writer, who was in high repute under Veſpaſian, Titus, Domitian, Nerva, and Trajan. He was a man of conſular dignity, a great captain, who commanded the Roman armies in England, and elſewhere, with ſucceſs; and he is ſpoken of in high terms of panegyric by all the writers of his time. He was city-prætor, when Veſpaſian and Titus were conſuls. Nerva made him curator of the aquæducts, which occaſioned him to write his treatiſe, "De Aquæductibus Urbis Romæ." He wrote alſo "Tres libros ſtratagematum," or, concerning the ſtratagems uſed in war by the moſt eminent Greek and Roman commanders; and afterwards added a fourth, containing examples of thoſe arts and maxims, diſcourſed of in the former. Theſe two works are ſtill extant, together with a piece, "De Re Agraria;" and another, "De Limitibus." They have been often printed ſeparately, but were all publiſhed together, in a neat edition at Amſterdam in 1661, with notes by Robertus Keuchenius, who has placed at the end the fragments of ſeveral works of Frontinus, that are loſt. This eminent man died under Trajan, and was ſucceeded as augur by the younger Pliny, who mentions him with honour. He forbade any monument to be erected to him after his death; declaring, that every man was ſure to be remembered without any ſuch teſtimonial, if he had acquitted himſelf ſo as to deſerve to have lived. His words, as Pliny has preſerved them, were theſe: "Impenſa Monumenti ſupervacua eſt; Memoria noſtri durabit, ſi vita meruimus."

Epiſt. l. ix. 19.

FROWDE (PHILIP), an Engliſh poet, was the ſon of a gentleman, who had been poſt-maſter in the reign of queen Anne. He was ſent to the univerſity of Oxford, where he had the honour of being diſtinguiſhed by Addiſon, who took him under his protection. While he remained there, he became the author of ſeveral pieces of poetry, ſome of which in Latin were pure and elegant enough, to entitle them to a place in the Muſæ Anglicanæ. He likewiſe wrote two Tragedies: "The Fall of Saguntum," dedicated to Sir Robert Walpole; and "Philotas," addreſſed to the earl of Cheſterfield. He died at his lodgings at Cecil-ſtreet in the Strand, in 1738; and

and in the London Daily-Poſt had the following character given him: "Though the elegance of Mr. Frowde's "writings has recommended him to the general public "eſteem, the politeneſs of his genius is the leaſt amiable "part of his character; for he eſteemed the talents of wit "and learning, only as they were conducive to the excite-"ment and practice of honour and humanity. There-"fore, with a ſoul chearful, benevolent, and virtuous, "he was in converſation genteelly delightful, in friend-"ſhip punctually ſincere, in death chriſtianly reſigned. "No man could live more beloved; no private man "could die more lamented." A fine eloge! and we have no reaſon to doubt the truth of it.

FRYTH (JOHN), a martyr to the Reformation, was born at Sevenoake in Kent, where his father was an inn-keeper. He was educated at King's-college in Cambridge, and took a bachelor of arts degree there; but afterwards went to Oxford, and became one of the junior canons of cardinal Wolſey's college. Some time before 1525, he fell into the acquaintance of William Tyndale, a zealous Lutheran; who, conferring with him about the abuſes of religion, made a convert of him. Fryth ſhortly profeſſed himſelf; upon which, being ſeized and examined by the commiſſary of the univerſity, he was impriſoned within the limits of his college. Being releaſed in 1528, he went beyond the ſeas, where, being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind. Wandering about, he was taken up for a vagabond at Reading in Berkſhire, and ſet in the ſtocks: but the ſchool-maſter of the town, diſcovering his merit and qualities, procured his releaſe, and ſupplied him with victuals and money. Afterwards he went to London; where, endeavouring to make proſelytes, he was by the care of Sir Thomas More, then lord chancellor, ſeized and ſent priſoner to the Tower. He had ſeveral conferences there with Sir Thomas and others. At length, being examined by the biſhops ſitting in St. Paul's cathedral, he was urged to recant his opinions: but, refuſing, was condemned to be burnt, and accordingly ſuffered in Smithfield in 1533. His works are theſe: "Treatiſe of Purgatory.—Antitheſis between Chriſt and "the Pope.—Letters unto the faithful followers of Chriſt's "Goſpel, written in the Tower, 1532.—Mirror, or Glaſs "to know thyſelf, written in the Tower, 1532.—Mirror, or Athen. Oxon.

" Looking Glaſs, wherein you may behold the Sacrament " of Baptiſm.—Articles, for which he died, written in " Newgate priſon June 23, 1533.—Anſwer to Sir " Thomas More's dialogues concerning Hereſies.—An- " ſwer to John Fiſher biſhop of Rocheſter, &c." all which treatiſes were reprinted at London 1573, in folio.

FUGGER (HULDRIC), an eminent perſon, born at Augſburg in 1526, deſerves a place in this work for his affection to learning and learned men. His family was conſiderable for its antiquity and riches; and Thuanus relates, lib. v. that when Charles V. changed the Governments of Augſburg in 1548, he nominated the family of the Fuggers among thoſe who thenceforward were to be raiſed to the dignity of ſenators. Yet this illuſtrious family, as all the genealogical writers of Germany take notice, ſprung from a weaver, who in 1370 was made free of the city of Augſburg. Huldric had been chamberlain to pope Paul III. and afterwards turned Proteſtant. He laid out great ſums in purchaſing good manuſcripts of antient authors, and getting them printed; and for this purpoſe he allowed for ſome time a ſalary to the famous Henry Stephens. His relations were ſo incenſed at him for the moneys he expended in this way, that they brought an action againſt him for it, and got him to be declared incapable of managing his affairs. Some writers, Thuanus among them, obſerve, that the ſentence pronounced againſt Fugger plunged him into a deep melancholy, which accompanied him almoſt to his grave; but it is declared in his epitaph, that he was unmoved at the ſhock, and that he was ſoon after reſtored to his eſtate. He had retired to Heidelberg, where he died in 1584; having bequeated his library, which was very conſiderable, to the elector Palatine, and a fund for the maintenance of ſix ſcholars.

Dupin, &c. FULGENTIUS (St.) an eccleſiaſtical writer, was born at Telepta, about 464. Gordianus, a ſenator of Carthage, being forced to fly into Italy for ſafety, during the perſecution of Genſericus king of the Vandals, had two children, who returned into Africa: and they, being forced away from Carthage, ſettled at Telepta, a city in the province of Byzacena. One of them was Claudus, the father of St. Fulgentius, who, dying unexpectly, left his young ſon to the care of his widow. He was properly educated, and became well ſkilled in the Greek tongue. As ſoon

ſoon as he was capable of an employ, he was made procurator or receiver of the revenues of his province. But this employment diſpleaſed him, becauſe of the rigour he was forced to uſe, for levying taxes upon the people: and therefore, notwithſtanding the tears and diſſuaſives of his mother, he left the world, and betook himſelf to a religious life. The incurſions of the Moors ſoon ſcattered the religious of the monaſtery where he was; upon which he retired into the country of Sicca, thinking to find there a place of refuge: but he was miſtaken; for he met with nothing but ſtripes and impriſonment. Afterwards he reſolved to go into Egypt; but was reſtrained from that voyage, by Eulalius biſhop of Syracuſe, becauſe the monks of the Eaſt had ſeparated from the Catholic church. He conſulted alſo a biſhop of Africa, who had retired into Sicily; and this biſhop adviſed him to return to his own country, after he had made a journey to Rome. King Theodoric was then in the city, when he arrived there, which was in 500. After he had paid his devoirs to the ſepulchres of the Apoſtles, he returned to his own country, where he built a monaſtery.

Africa was then under the dominion of Thraſimond king of the Vandals, an Arian, and a cruel enemy to the Catholics. He had forbidden to ordain catholic biſhops in the room of thoſe who died: nevertheleſs, the biſhops of Africa were determined to neglect his orders in that particular. Fulgentius, knowing this, and fearing leſt he ſhould be ordained, hid himſelf till he underſtood the ordinations to be over: but when he appeared, the ſee of Ruſpa was vacant, and he was ordained biſhop of it, though much againſt his will, in 504. Though become a biſhop, he did not change either his habit or manner of living, but uſed the ſame auſterities and abſtinence as before. He ſtill loved the monks, and delighted to retire into a monaſtery as often as the buſineſs of his epiſcopal function allowed him time. Afterwards he had the ſame fate with all the Catholic biſhops of Africa, whom king Thraſimond baniſhed into the iſle of Sardinia. Though he was not the moſt ancient among them, yet they conſidered him as their head, and made uſe of his pen and wit upon all occaſions. So great was his reputation, that Thraſimond had the curioſity to ſee and hear him; and, having ſent for him to Carthage, he propoſed to him many difficulties, which Fulgentius ſolved to his ſatisfaction: but becauſe he confirmed the Catholics, and converted many Arians, their

biſhop at Carthage prayed the king to ſend him back to Sardinia. Thraſimond dying in 522, his ſon Hilderic recalled the Catholic biſhops, whereof Fulgentius was one. He returned, to the great joy of thoſe who were concerned with him, led a moſt exemplary life, governed his clergy well, and performed all the offices of a good biſhop. He died the laſt day of the year 529, according to ſome, or 533, according to others.

His works have often been printed; but the laſt and compleateſt edition of them is in one volume quarto at Paris 1684. Fulgentius did not only follow the doctrine of St. Auſtin, but he alſo imitated his ſtyle. His words indeed are not quite ſo pure; but then he did not play with them, as St. Auſtin frequently did. He had a quick and ſubtle ſpirit, which eaſily comprehended whatever he applied himſelf to; and he had a clear and copious way of ſetting it off; too copious indeed, for he often repeats the ſame things in different words, and turns the queſtion many different ways. He knew well the Holy Scriptures, and was well read in the Fathers, particularly St. Auſtin: nevertheleſs, he loved thorny and ſcholaſtic queſtions, and ſometimes uſed them in the diſcuſſion of myſteries.

Faſti Oxon. vol. i. Tanner's Biblioth. &c.

FULK (WILLIAM), an Engliſh divine, was born, and received the firſt part of his education, in London. He was a youth of great parts and ſpirit; and it is reported of him, that, having a literary conteſt with Edmund Campian, while he was at ſchool, and loſing the ſilver pen which was propoſed to the victor, he was ſeized with grief and anger to the higheſt degree imaginable. Afterwards he was ſent to St. John's College, Cambridge, in 1555, of which he was choſen fellow in 1564. He had ſpent ſix years of this interval in the ſtudy of the law at Clifford's-Inn, agreeably to his father's humour and inclination; who was ſo offended at his returning to college, that he refuſed to grant him any ſupplies, although he was very rich. Fulk, however, made his way by his parts and learning. He applied himſelf to mathematics; to languages, oriental in particular; to divinity: and he became eminent, and publiſhed books, in them all. In proceſs of time, he was ſuſpected of Puritaniſm, with which he was ſuppoſed to be infected by Cartwright, the divinity profeſſor, and his intimate friend; and on this account was expelled his college. He took lodgings in the town, and maintained himſelf for ſome time by reading lectures.

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The earl of Leiceſter, labouring at that time to ingratiate himſelf with the eminent divines of all denominations and principles, as thinking they would be his beſt ſupport in time of need, took Fulk under his patronage; and, in 1571, preſented him to the living of Warley in Eſſex, and two years after to that of Didington in Suffolk. Soon after, the earl ſent him to Cambridge, with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an embaſſador into France. Upon his return he was made maſter of Pembroke-hall, and Margaret profeſſor of divinity, in Cambridge; and, in poſſeſſion of theſe preferments, he died 1589. He had a wife and family.

His works are numerous; written in Latin and Engliſh; levelled chiefly againſt the Papiſts; and dedicated, ſeveral of them, to queen Elizabeth and the earl of Leiceſter. The moſt conſiderable of them is his Comment upon the Rhemiſh Teſtament, printed in 1580, and re-printed in 1601 with this title: "The Text of the New Teſta-" ment of Jeſus Chriſt, tranſlated out of the vulgar Latin " by the Papiſts of the traiterous Seminarie at Rhemes, " With arguments of books, chapters, and annotations, " pretending to diſcover the corruptions of divers tranſ-" lations, and to clear the controverſies of theſe days. " Whereunto is added the tranſlation out of the Original " Greek, commonly uſed in the Church of England: " with a confutation of all ſuch arguments, gloſſes, and " annotations, as containe manifeſt impietie of Hereſie, " Treaſon, and Slander againſt the Catholike Church of " God, and the true teachers thereof, or the tranſlations " uſed in the Church of England. The whole worke, " peruſed and enlarged in divers places by the author's " owne hand before his death, with ſundry quotations " and authorities out of Holy Scriptures, Counſels, Fa-" thers, and Hiſtory. More amply than in the former " Edition." This work was publiſhed again, 1617 and 1633, in folio, as it was before. It is one of thoſe the author dedicated to the queen.

FULLER (NICHOLAS), a learned Engliſhman, was born at Southampton in 1557, and educated at the free-ſchool in that town. He did not go directly thence to the univerſity, but was taken into the family of the biſhop of Wincheſter, Dr. Robert Horne; where ſpending ſome time in ſtudy, he was made at length his ſecretary, and afterwards

Athen. Oxon.

afterwards continued in that office by his ſucceſſor, Dr. Watſon. But, Watſon dying alſo in about three years, Fuller returned home, with a reſolution to follow his ſtudies. Before he was ſettled there, he was invited to be tutor to the ſons of a knight in Hampſhire, whom he accompanied to St. John's college, Oxford, in 1584. His pupils leaving him in a little time, he removed himſelf to Hart's-hall; where he took both the degrees in arts, and then retired into the country. He afterwards took orders, became a prebendary in the church of Saliſbury, and rector of Biſhops Waltham in Hampſhire. He died in 1622. He was extremely learned in the ſacred tongues, and, as Wood ſays, "was ſo happy in pitching upon uſeful difficulties, tending to the underſtanding of the Scripture, "that he ſurpaſſed all the Critics of his time." There were publiſhed of this learned perſon's at Oxford in 1616, and at London in 1617, "Miſcellanea Theologica," lib. iv. Theſe miſcellanies coming, as we are told, to the hands of John Druſius in Holland, excited, it ſeems, his envy; and put him upon charging Fuller with plagiariſm, and with taking his beſt notes from him without any acknowledgment. But our author, knowing himſelf guiltleſs, as having never ſeen Druſius's works, publiſhed a vindication of himſelf at Leyden, in 1622, together with two more books of "Miſcellanea Sacra." All theſe miſcellanies are printed in the ninth volume of the "Critici Sacri," and diſperſed throughout Pool's "Synopſis Criticorum." There are ſome manuſcripts of Fuller in the Bodleian library at Oxford, which ſhew his great ſkill in Hebrew and in philological learning; as, "An Expoſition of Rabbi "Mordochai, Nathan's Hebrew Roots, with notes upon "it," and "A Lexicon."

Life of Dr. Thomas Fuller. Edit. Oxf. 1662.

FULLER (THOMAS), an Engliſh hiſtorian and divine, was ſon of Mr. Fuller, miniſter of Akle in Northamptonſhire, and born there in 1608. The chief aſſiſtance he had in grammar-learning was from his father, under whom he made ſo extraordinary a progreſs, that he was ſent at twelve years of age to Queen's-college in Cambridge; Dr. Davenant, who was his mother's brother, being then maſter of it, and ſoon after biſhop of Saliſbury. He took his degrees in arts, and would have been fellow of the college: but his county being full, he removed to Sidney in the ſame univerſity. He had not been long there, before he was choſen miniſter of St. Bennet's in the

town

town of Cambridge. In 1631, he obtained a fellowſhip in Sidney-college, and at the ſame time a prebend in the church of Saliſbury. This year alſo he made his firſt publication; and that was a work of the poetic kind, now but little known. It was a divine poem, intituled, "David's Haipous Sin, Heartie Repentances and Heavie "Puniſhment," in a thin octavo.

He was ſoon after ordained prieſt, and preſented to the rectory of Broad Windſor in Dorſetſhire; where he married a young gentlewoman, by whom he had one ſon, but loſt her about 1641. During his receſs at this rectory, he began to complete ſeveral works he had planned at Cambridge: but growing weary of a country pariſh, and uneaſy at the unſettled ſtate of public affairs, he removed to London; and diſtinguiſhed himſelf ſo much in the pulpits there, that he was invited by the maſter and brotherhood of the Savoy to be their lecturer. In 1640, he publiſhed his "Hiſtory of the Holy War:" it was printed at Cambridge in folio. April 13, 1640, a parliament was called, and then alſo a convocation began at Weſtminſter, in Henry VII's chapel, of which our author was a member. He continued at the Savoy, to the great ſatisfaction of his people, and the neighbouring nobility and gentry, labouring all the while in private and in public to ſerve the king's intereſt. To this end, on the anniverſary of his inauguration, March 27, 1642, he preached at Weſtminſter-abbey, on this text, 2 Sam. xix. 30. "Yea, let "him take all, ſo that my Lord the King return in peace:" which ſermon being printed, gave great offence to thoſe who were engaged in the oppoſition, and brought the preacher into no ſmall danger. He ſoon found that he was to expect nothing leſs than to be ſilenced and ejected, as others had been; yet deſiſted not from proceeding in the ſame courſe, till he either was, or thought himſelf unſettled. This appears from what he ſays in the preface to his "Holy State," which was printed in folio that ſame year at Cambridge.

April 1643, he conveyed himſelf to the king at Oxford, who received him gladly. As his majeſty had heard of his extraordinary abilities in the pulpit, he was now deſirous of knowing them perſonally; and accordingly Fuller preached before him at St. Mary's church. His fortune upon this occaſion was very ſingular. He had before preached and publiſhed a ſermon in London, upon the new-moulding church-reformation, which made him be cenſured

ſured as too hot a Royaliſt; and now, from his ſermon at Oxford, he was thought to be too lukewarm: which can only be aſcribed to his moderation, which he would ſincerely have inculcated in each party, as the only means of reconciling both. However, he reſolved to recover the opinion of his fidelity to the royal cauſe, by openly trying his fortune under the royal army: and, therefore, being well recommended to Sir Ralph Hopton in 1643, he was admitted by him, in quality of chaplain. He was quite at liberty for this, being deprived of all, and having no church to preach in. And now, attending the army from place to place, he conſtantly exerciſed his duty as chaplain; yet found proper intervals for his beloved ſtudies, which he employed chiefly in making hiſtorical collections, and eſpecially in gathering materials for his "Worthies "of England."

After the battle at Cheriton-Down, March 29, 1644, lord Hopton drew on his army to Baſing-houſe, where he left our author; who animated the garriſon to ſo vigorous a defence of that place, that Sir William Waller was obliged to raiſe the ſiege with conſiderable loſs. But the war haſtening to an end, and part of the king's army being driven into Cornwall under lord Hopton, Fuller, having leave of that nobleman, took refuge at Exeter; where he reſumed his ſtudies, and preached conſtantly to the citizens. During his reſidence here, he was appointed chaplain to the princeſs Henrietta Maria, who was born at Exeter in June 1643; and the king ſoon after gave him a patent for his preſentation to the living of Dorcheſter in Dorſetſhire. He continued his attendance on the princeſs, till the ſurrender of Exeter to the parliament, in April 1646; but did not accept the living, becauſe he determined to remove to London at the expiration of the war. He relates a thing, which happened during the ſiege of that city, of a very exrraordinary nature; and that is, how it was relieved, miraculouſly as it were, by prodigious flocks of larks. Take his own account of the matter: "When the city of "Exeter was beſieged by the parliament forces, ſo that "only the ſouth ſide thereof towards the ſea was open to "it, incredible numbers of larks were found in that open "quarter, for multitude, like quails in the wilderneſs; "though, bleſſed be God, unlike them in the cauſe and "effect; as not defired with man's deſtruction, nor ſent "with God's anger; as appeared by their ſafe digeſtion "into wholeſome nourithment. Hereof I was an eye

" and mouth-witneſs. I will ſave my credit in not con-
" jecturing any number; knowing that herein, though I
" ſhould ſtoop beneath the truth, I ſhould mount above
" belief. They were as fat as plentiful; ſo that being
" ſold for two pence a dozen and under, the poor who
" could have no cheaper, and the rich no better meat,
" uſed to make pottage of them, boiling them down
" therein. Several cauſes were aſſigned hereof, &c,
" but the cauſe of cauſes was the divine providence;
" thereby providing a feaſt for many poor people, who
" otherwiſe had been pinched for proviſion."

Worthies of England, in Exeter, p. 273.

When he came to London, he met but a cold reception among his former pariſhioners, and found his lecturer's place filled by another. However, it was not long before he was choſen lecturer at St. Clement's lane, near Lombard-ſtreet; and ſhortly after removed to St. Bride's in Fleet-ſtreet. In 1647, he publiſhed in 4to, " A Sermon
" of Aſſurance fourteen years agoe preached at Cambridge,
" ſince in other places; now, by the importunity of his
" friends, expoſed to public view." He dedicated it to Sir John Danvers, who had been a Royaliſt, was then an Oliverian, and next year one of the king's judges; and in the dedication he ſays, that " it had been the plea-
" ſure of the preſent authority to make him mute; for-
" bidding him till further order the exerciſe of his pub-
" lic preaching." In the preface he tells his readers, that, " if he was finally interdicted his calling, he might
" beſpeak their pity to bemoan his ſtate; but lying as yet
" in the marſhes between hope and fear, I am," ſays he,
" no fit ſubject to be condoled for, or congratulated with:
" yet it is, I truſt, no piece of Popery to maintain, that
" the prayers of others may be beneficial and available for
" a perſon in my purgatory condition." And a little farther: " However matters ſhall ſucceed, it is no ſmall
" comfort to my conſcience, that, in reſpect to my mi-
" niſterial function, I do not die *felo de ſe*; not ſtab-
" bing my profeſſion by mine own lazineſs, who hitherto
" have, and hereafter ſhall improve my utmoſt endea-
" vours by any lawful means to procure my reſtitution."

About 1648, he was preſented to the rectory of Waltham in Eſſex by the earl of Carliſle, whoſe chaplain he was juſt before made. He ſpent that and the following year betwixt London and Waltham, employing ſome engravers to adorn with ſculptures his copious proſpect or view of

the

the Holy Land, as from mount Piſgah; therefore called his "Piſgah-ſight of Paleſtine and the confines thereof, "with the hiſtory of the Old and New Teſtament acted "thereon," which he publiſhed in 1650. It is an handſome folio, embelliſhed with a frontiſpiece and many other copper-plates, and divided into five books. As for his "Worthies of England," which he had been labouring on ſo long, the death of the king did now for a while quite diſhearten him in the continuance of that work, as if the proceedings of the parliament had proved a contradiction to the title of it: "For what ſhall I write," ſays he, "of the Worthies of England, when this horrid act "will bring ſuch an infamy upon the whole nation, as "will ever cloud and darken all its former, and ſuppreſs "its future riſing glories?" Therefore he was buſy till the year laſt mentioned, in getting out that book and others; and the next year he rather employed himſelf in publiſhing ſome particular lives of religious reformers, martyrs, confeſſors, biſhops, doctors, and other learned divines, foreign and domeſtic, than in augmenting his ſaid book of Engliſh Worthies in general. To this collection, which was done by ſeveral hands, as he tells us in the preface, he gave the title of ABEL REDIVIVUS, and publiſhed it in 4to, 1651.

And now, having lived above twelve years a widower, he married a ſiſter of the viſcount Baltinglaſſe about 1654; and the next year ſhe brought him a ſon, which, with the other beforementioned, ſurvived his father. In 1656, he publiſhed in *folio*, "The Church Hiſtory of Britain, "from the birth of Jeſus Chriſt to the year 1648:" to which work are ſubjoined, "The Hiſtory of the Uni-"verſity of Cambridge ſince the conqueſt," and "The "Hiſtory of Waltham Abbey in Eſſex, founded by King "Harold." His Church Hiſtory was animadverted upon by Dr. Heylin in his "Examen Hiſtoricum;" and this drew from our author a reply: after which they had no farther controverſy, but were very well reconciled. Heylin found, when his own Eccleſiaſtical Hiſtory of the Reformation appeared, that he was more cenſurable for giving countenance to the Popiſh cauſe, than Fuller was for his candour to the Preſbyterians; and he ſaw alſo his efforts to weaken our author's intereſt after the Reſtoration ſo ineffectual, that Fuller then grew in greater favour at court than ever. He was, a ſhort while before, re-admitted to his lecture in the Savoy, and now reſtored to his prebend

prebend of Salisbury. He was chosen chaplain in extraordinary to the king; created doctor of divinity at Cambridge by a mandamus, dated August 2, 1660; and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. But upon his return from Salisbury in August 1661, he brought a fever along with him, of which he died the 16th of that month. His funeral was attended by at least two hundred of his brethren; and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him.

In 1662, was published in folio, with a sculpture of his effigies prefixed, his "History of the Worthies of Eng-"land." This work, which was part of it printed before the author died, seems not so finished as it would probably have been, if he had lived to see it completely published: nevertheless, we cannot think it deserves so severe a censure as Nicolson has passed upon it in the following passage. He observes, though it pretends to give an account of the native commodities, manufactures, buildings, proverbs, &c. of all the counties of England and Wales, as well as of their great men in church and state; yet "this latter looks like the principal design, and makes "up the greatest part of the volume. It was huddled up "in haste, for the procurement of some moderate profit "to the author, though he did not live to see it published. "It corrects many mistakes in his Ecclesiastical History; "but makes more new ones in their stead. The best "things in it are the catalogues of the sheriffs, and the "lists of the gentry, as they were returned from the several "counties, twelve only excepted, in the 12th year of "Henry VI. His chief author is Bale for the lives of his "eminent writers; and those of his greatest heroes are "commonly mis-shapen scraps, mixed with tattle and lies." Very severe indeed! but yet, as we say, hardly consistent with justice. Our author began his "History of the "Worthies of England" when he was chaplain to the lord Hopton, and it was sometimes his chief study, and mostly under his consideration, for near seventeen years; but Nicolson says, it was huddled up in haste; nor does it appear, that the view of profit was a chief motive of his publishing it, since the historian mentions several others. If it corrects any mistakes in his Church History, that ought to be no reflection on it: and for his using Bale the materials must be found him by somebody; for, as he says in the preface to his History of the Holy War,

English historical library, part i. p. 14. edit. 8vo.

" if any hiſtorian will make them, let him be commended " for wit, but ſhamed for falſhood." Upon the whole, whatever errors may be found in it, as errors undoubtedly may be found in all works of that nature, the characters or memorials there aſſembled of ſo many great men will always make the book neceſſary to be conſulted; eſpecially as there are preſerved therein abundance of lives, then newly written, and no where elſe to be had; and which have been of good ſervice to many grave writers of ſubſtantial credit, even in hiſtory, antiquities, and heraldry.

Beſides the works mentioned in the courſe of this memoir, he was the author of ſeveral others of a ſmaller nature: as, 1. " Good Thoughts in bad times." 2. " Good " Thoughts in worſe times." Theſe two pieces printed ſeparately, the former in 1645, the latter in 1647, were publiſhed together in 1652. He afterwards publiſhed in 1660, 3. " Mixt Contemplations in better times." 4. " Andronicus: or, The Unfortunate Politician. Lond. " 1649," 8vo. 5. " The Triple Reconciler; ſtating three " controverſies, viz. whether miniſters have an excluſive " power of barring communicants from the ſacrament; " whether any perſon unordained may lawfully preach; " and whether the Lord's Prayer ought not to be uſed by " all Chriſtians, 1654," 8vo. 6. " The ſpeech of birds, " alſo of flowers, partly moral, partly myſtical, 1660," 8vo. He publiſhed alſo a great many ſermons, ſeparately and in volumes.

Dr. Fuller was in his perſon tall and well-made, but no way inclining to corpulency; his complexion was florid; and his hair of a light colour and curling. He was a kind huſband to both his wives, a tender father to both his children, a good friend and neighbour, and a well-behaved civilized perſon in every reſpect. He was a moſt agreeable companion, having a great deal of wit: too much, as it ſhould ſeem, ſince he could not forbear mixing it in his moſt ſerious compoſitions. Nicolſon, ſpeaking of his Church Hiſtory, ſays, that " through the whole he is ſo " full of his own wit, that he does not ſeem to have " minded what he was about. The gravity of an hiſto- " rian, much more an eccleſiaſtical one, requires a far " greater care both of the matter and ſtyle of his work, " than is here to be met with. If a pretty ſtory comes in " his way, that affords ſcope for clinch and droll, off it " goes with all the gaiety of the ſtage, without ſtaying " to enquire whether it have any foundation in truth or

" not;

" not; and even the moſt ſerious and moſt authentic parts " of it are ſo interlaced with pun and quibble, that it looks " as if a man had deſigned to ridicule the annals of our " church into fable and romance." Engliſh Hiſt. Library, part ii. p. 92. 8vo.

He had a memory ſo tenacious and comprehenſive, that it enabled him to do things which are hardly credible. He could repeat five hundred ſtrange words after twice hearing, and could make uſe of a ſermon verbatim, if he once heard it. He undertook once, in paſſing to and fro from Temple-Bar to the furtheſt part of Cheapſide, to tell at his return every ſign as it ſtood in order on both ſides of the way, repeating them either backwards or forwards: and he did it exactly. His manner of writing was very ſtrange and rare, from the top of the page to the bottom, ſomething like that of the Chineſe. The manner was thus: he would write near the margin the firſt words of every line down to the foot of the paper; then, by beginning at the head again, would ſo perfectly fill up every one of theſe lines, as without ſpaces, interlineations, or contractions, would ſo connect the ends and beginnings, that the ſenſe would appear as complete, as if he had written it in a continued ſeries after the ordinary manner.

It was ſufficiently known, how well grounded he was in the Proteſtant religion againſt the innovations of the Preſbyterians and Independents; but his zeal againſt theſe was allayed with greater compaſſion than it was towards the Papiſts: and this raiſed him up many adverſaries, who charged him with Puritaniſm. He uſed to call the controverſies concerning epiſcopacy, and the new-fangled arguments againſt the church of England, " inſects of a " day:" and carefully avoided polemical diſputes, being altogether of Sir Henry Wotton's opinion, " diſputandi " pruritus, eccleſiæ ſcabies." To conclude, whatever exceptions may be made to him as a writer, he was a very good kind of man, and an ornament to the times in which he lived.

FULLER (Isaac), an Engliſh painter of good note, had a great genius for drawing and deſigning hiſtory; which however he did not always execute with due decency, nor after an hiſtorical manner: for he was apt to modernize and burleſque his ſubjects, and was guilty of other extravagances, which correſponded with his temper and manners. The Reſurrection at All-Souls college chapel at Oxford, and that at Magdalen college chapel in

the ſame univerſity, were of his doing. There is alſo at Wadham-college a hiſtory-piece of his, in two colours only, admirably well performed: for though this maſter wanted the regular improvements of travel to conſider the antiques, and to form a better judgement, he may be reckoned among the foremoſt in the account of Engliſh painters. He ſtudied many years in France under Perrier, and underſtood the anatomical part of painting, perhaps equally with Michael Angelo; following it ſo cloſely, that he was very apt to make the muſcleling too ſtrong and prominent. He died in London towards the end of Charles II's reign.

FULVIA, an extraordinary Roman lady, and wife of Marc Antony, who had no more of her ſex than her body, "nihil muliebre præter corpus ferens," as Paterculus ſays: for her temper and courage breathed nothing but policy and war. After the victory gained at Philippi over Brutus and Caſſius by Octavius and Antony, the latter went into Aſia to ſettle the affairs of the Eaſt. Octavius returned to Rome, where falling out with Fulvia, he could not decide the quarrel but by the ſword: for this woman took arms againſt him in the moſt literal ſenſe. She was not ſatisfied with retiring to Præneſte, and withdrawing thither the ſenators and knights of her party: ſhe armed herſelf in perſon; ſhe gave the word to the ſoldiers; and made them ſpeeches. She had two huſbands before ſhe married Antony: the firſt was Clodius, the great and mortal enemy of Cicero; the ſecond Curio, who was killed in Africa on Cæſar's ſide, before the battle of Pharſalia. As brave, as violent, and as brutal as Antony was, he met with his maſter in Fulvia. "She was a woman," ſays Plutarch, "not born for ſpinning or houſewifry, nor one "that could be content with the power of ruling a private "huſband, but a lady capable of adviſing a magiſtrate, "and of ruling the general of an army; ſo that Cleopatra "had great obligations to her for having taught Antony "to be ſo good a ſervant, he coming to her hands tame "and broken in all obedience to the commands of a "miſtreſs." Antony had, however, the courage at length to be in a terrible paſſion with Fulvia: it was for levying war with Octavius, as mentioned already. And he treated her with ſo much contempt and indignation, when he returned to Rome, on that occaſion, the ſhe went into Greece, and died there of a diſeaſe occaſioned by her grief. This lady was an admirable coadjutor to her cruel huſband,

Lib. ii. c. 74.

In vit. Anton.

huſband, during the maſſacres of the triumvirate. She put ſeveral perſons to death of her own head, either out of avarice, or a ſpirit of revenge; and even people whom her huſband did not know. Antony cauſed the heads of thoſe whom he had proſcribed to be brought to a table, and fed his eyes a long while with theſe unhappy ſpectacles. The head of Cicero was one of them, which he ordered to be fixed on the roſtrum, from whence Cicero had made ſo many ſpeeches againſt him. But, before that order was executed, Fulvia took the head, and ſpit upon it; and placing it on her lap, drew out the tongue, which ſhe pierced ſeveral times with her bodkin, uttering all the while the moſt opprobrious language againſt Cicero. "Behold," ſays Bayle, "a wicked woman of a ſtrange "ſpecies. There are ſome villains whom we are almoſt "forced to admire, becauſe they ſhew a certain greatneſs "of ſoul in their crimes: here is nothing to be ſeen but "brutality, baſeneſs, and cowardice, and one cannot help "conceiving an indignation full of contempt." Art. FULVIA, in his Dict.

FURETIERE (ANTONY), an ingenious and learned Frenchman, was born at Paris in 1620; and, after a liberal education, became eminent in the civil and canon law. He was firſt an advocate in the parliament; and afterwards, taking orders, was preſented with the abbey of Chalivoy, and the priory of Chuines. Many works of literature recommended him to the public: but what he is chiefly known by and valued for, is his "Univerſal Dictionary "of the French Tongue," in which he explains the terms of art in all ſciences. He had not, however, the pleaſure of ſeeing this uſeful work publiſhed before his death; which happened in 1688. He was of the French academy; and the diſputes and quarrels, which he had with certain members of it, made a great noiſe in the world. He employed ſome of his friends to reconcile him to them before his death; and he offered to give them any ſatisfaction, which could reaſonably be expected from a man who owned he had been carried too far by the heat of diſputation.

FURIUS, called Bibaculus, perhaps from his exceſſive drinking, an ancient Latin poet, was born at Cremona about the year of Rome 650, or 100 before Chriſt. He wrote annals, of which Macrobius has preſerved ſome fragments. Quintilian ſays, that he wrote

Iambics alſo in a very ſatirical ſtrain, and therefore is cenſured by Cremutius Cordus in Tacitus, as a ſlandering and invective writer. Horace is thought to have ridiculed the falſe ſublime of his taſte; yet, according to Macrobius, Virgil is ſaid to have imitated him in many places.

Annal. lib. iv. c. 8.

Lib. xii. ſat. v.

G.

GACON (FRANCIS), a French poet, well known by his ſatirical pieces againſt Boſſuet, Rouſſeau, La Motte, and others, was the ſon of a merchant, and born at Lyons in 1667. He became a father of the oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillon in 1725. Among his works are "Le Poete ſans fard," a ſatirical piece; a French tranſlation of "Anacreon" with notes; "L'Anti-Rouſſeau;" "L'Homere vengé," againſt La Motte. Gacon alſo attacked La Motte, and turned him into ridicule, in a ſmall piece, intituled, "Les Fables de M. de la Motte, "traduites en vers Francois, par P. S. F. au Caffe du "Mont Parnaſſe, &c." This poet's natural propenſity to ſatire and criticiſm led him to attack all ſorts of writers, and involved him in all the literary quarrels of his times. The French academy acted with great impartiality, when they adjudged him the prize: for he had written in ſome ſhape or other againſt almoſt all the members of that illuſtrious body; and on this account it was, that he was not ſuffered to make his ſpeech of thanks, as is uſual on ſuch occaſions. "Gacon," ſays Voltaire, "is placed by "father Niceron in the catalogue of illuſtrious men, "though he has been famous only for bad ſatires.—"Such authors cannot be cited but as examples to be "deteſted."

Niceron, Hommes Illuſtres.

Age of Lewis XIV. vol. ii.

GAFFARELL (JAMES), a learned French writer, was the ſon of Dr. Gaffarell, by Lucrece de Bermond his wife [A]; and had his birth at Mannes in Provence about 1601 [B]. He was educated at the univerſity of Apt in that county [C], where he proſecuted his ſtudies with in-

[A] Colomeſius in Gall. Orient. p. 153. Hagæ 1665, 4to. This Colomeſius was librarian at Lambeth to archbiſhop Sancroft in 1687.

[B] Mercure galant for January 1682, p. 159, 160.

[C] Unheard-of Curioſities, p. 117. Lond. 1650, 8vo. N. B. This city Apt is famous for the relicks of St. Anne, mother to the bleſſed Virgin.

defatigable

defatigable induſtry; and, applying himſelf particularly to the Hebrew language and Rabbinical learning, was wonderfully pleaſed with the myſterious doctrines of the "Cabala," and commenced author in their defence at the age of twenty-two. He printed at Paris in 1623, 4to, under the title of, "The ſecret myſteries of the divine Ca-"bala, defended againſt the trifling objections of the So-"phiſts [D]." The following year he publiſhed a paraphraſe upon that beautiful ode the 137th Pſalm: "By "the waters of Babylon we ſat down and wept, when we "remembered thee, O Sion, &c." He began early to be inflamed with an ardent deſire of travelling for his improvement in literature, wherein his curioſity was boundleſs.

This diſpoſition, added to his rare talents, did not eſcape the notice of Cardinal Richelieu, who appointed him his library keeper [E], and ſent him into Italy, to collect the beſt books, printed or MSS. that could be found [F]. This employ ſuited Gaffarell's taſte extremely, both as it gave him an opportunity of furniſhing his own library with ſome of thoſe curious pieces which it contained, both in oriental and other languages [G], and of making enquiries into that branch of literature which was his chief delight. In this taſte, while he was at Rome, he went with ſome others to viſit Campanella, the famous pretender to magic: his deſign in this viſit was, to procure ſatisfaction about a paſſage in that author's book "De "ſenſu rerum et magia." Campanella was then in the inquiſition, where he had been cruelly uſed; the calves of his legs all beaten black and blue, and moſt of the fleſh torn off his buttocks, in order to force him to confeſs the crimes laid to his charge. At their entrance into his chamber, he begged they would have a little patience, till he had finiſhed a ſmall note which he was writing to cardinal Magaloti. As ſoon as they were ſeated, they obſerved him to make certain wry faces, which being ſuppoſed to proceed from pain, he was aſked if he felt no pain; to which, ſmiling, he anſwer'd No! and gueſſing

[D] The title in Latin, in which language it is written, is "Abdita "divinæ Cabalæ myſteria contra So-"phiſtarum Logomachiam defenſa."

[E] Mercure galant, p. 160. This appointment was probably before the cardinal became prime miniſter in 1626, unleſs we ſuppoſe him to be an aſſiſtant under Pere Joſeph, his eminency's principal librarian and prime confidant. See the cardinal's article.

[F] Pere Jacob's traité des Bibliothec. p. 479, edit. 1645.

[G] See Gaffarell's preface to Ramnuſio's hiſt. of the war at Conſtantinople.

the cauſe of the queſtion, he ſaid that he was fancying himſelf to be cardinal Magaloti, as he had heard him deſcribed. This was the very thing Gaffarell wanted; and convinced him, that, in order to diſcover another perſon's thoughts, it was not ſufficient, as he had before underſtood Campanella, barely to fancy yourſelf to be like the perſon, but you muſt actually aſſume his very phyſiognomy [H].

In 1629, he publiſhed "Rabbi Elea de fine mundi latine verſus, cum notis," Paris 8vo. i. e. "A Latin "verſion of Rabbi Elea's treatiſe concerning the end of "the world, with notes;" and the ſame year came out his "Curioſitez Inoüez, &c. Unheard-of Curioſities "concerning the taliſmanic ſculpture of the Perſians, "the horoſcope of the Patriarchs, and the reading of the "ſtars." This curious piece went through three editions in the ſpace of ſix months. In it our author undertakes to ſhew, that taliſmans, or conſtellated figures, had the virtue to make a man rich and fortunate, to free a houſe and even a whole country from certain inſects, and venomous creatures; and from all the injuries of the air. He ſtarted many other bold aſſertions concerning the force of magic; and having alſo made ſome reflections upon his own country, and mentioned the decalogue according to the order of the Old Teſtament, and the Proteſtant doctrine [I], he was cenſured by the Sorbonne [K], and thereupon retracted theſe and ſome other things advanced therein as errors; ſubmitting his faith in all points to the doctrine of the catholic and apoſtolic church [L].

In 1633, he was at Venice, where, among other things, he took an exact meaſure of the veſſels brought from

[H] The paſſage in Campanella is, "Cum quis hominem videt ſtatim imaginari oportet ſe naſum &c. habere, ut alter habet &c. et tunc qui affectus & cogitationes in hac cogitatione illi obrepunt, judicet homini illi eſſe proprios, quem ita imaginando contuetur." If a man fancies himſelf to have another man's hair, noſe, forehead, countenance, and ſpeech, he may by this means come to know what are his natural inclinations and thoughts, by the ſame which he finds in himſelf at that time. Hence it appears, that Gaffarell's miſtake was far from being a blunder, though his credulity in the magic of it was ridiculouſly weak. The whole ſhews the man both in his ſtrength and weakneſs; which is the reaſon of inſerting the ſtory from his Unheard-of Curioſities, p. 174, 175, 176.

[I] Adverti ſement prefixed to this book, edit. 1650, and in the body of the book p. 172. 291. Engliſh edition.

[K] Rivet in decalog. p. 32. edit 1637, and Voetius, in diſputationibus ſelectis pars prim. p. 24.

[L] Advertiſement as before. See alſo in Sorel's refutation of Gaffarell, p. 305. a form of retraction ſigned by Gaffarell. He was likewiſe refuted upon the word Taliſman by Menage.

Cyprus

Cyprus and Conſtantinople, that were depoſited in the treaſury of St. Mark, at the requeſt of the learned Peireſc, with whom he had been long acquainted, and who had a great eſteem for him. During his abode in this city, he was invited to live with M. de La Thuillerie, the French ambaſſador there, as a companion. He accepted the invitation, but was not content with the fruitleſs office of merely diverting the ambaſſador's leiſure hours by his learned converſation. He aimed to make himſelf of more importance, and to do this friend ſome real ſervice. He reſolved therefore to acquaint himſelf with politics, and in that view wrote to his friend Gabriel Naudé, to ſend him a liſt of the authors upon political ſubjects; and this requeſt it was, that gave birth to Naudé's "Bibliographia Politica [M]." Gaffarell at this time was doctor of divinity and canon law, prothonotary of the apoſtolic ſee, and commendatory prior of St. Giles's. After his return home, he was employed by his patron, cardinal Richelieu, in his project for bringing back all the Proteſtants to the Roman church, which he calls a re-union of religions; and to that end authorized to preach in Dauphiné againſt the doctrine of purgatory. To the ſame purpoſe he alſo publiſhed a piece upon the pacification of Chriſtians [N].

He ſurvived the cardinal many years, and wrote ſeveral books beſides thoſe already mentioned; a liſt of ſome of them is inſerted below [O]. In the latter part of his life, he was employed in writing a hiſtory of the ſubterranean world; containing an account of the caves, grottoes, mines, vaults, and catacombs, which he had met with in thirty years travel: and the work was ſo near finiſhed,

[M] Dedication of the Bibliograph. Politic. and the beginning of the book itſelf.

[N] Des Marets, preface to a ſummary anſwer to the method of cardinal Richelieu, written by the Sieur R. de la Raelle, Groningen, 1664.

[O] Theſe are, 1. "Index codicum "MStorum quibus uſus eſt Joh. Picus "Comes Mirandulanus, Paris, 1650" vid. Selden de Syredriis Heb. 1653. p. 681. 2. "Un traité de la poudre "de ſympathie et des Taliſmans." 3. "Epiſtola præfat. in Rob. Leonis Muti- "nenſis libellum de ritibus Hebraicis." 4. "Criborum Cabaliſticum," vid. Curioſites Inoüez, p. 44. & 369. 5. "Avis aux Doctes touchant la neceſ- "ſité des langues orientales," ibid. p. 54. & 84. 6. "The widow of Sarepta." 7. "A treatiſe of good and evil Genii." vid. Mercure galant. p. 161. for Jan. 1682. 8. "Ars nova & per- "quam facilis legendi Rabbinos ſine "punctis." 9. "De muſica Hebræorum "ſtupenda bellus," 10. "In voces de- "relictas V. T. Centuriæ duæ, nova "cum Scaligero de LXX Interpret. diſ- "ſertatiuncula." 11. "Deſtellis ca- "dentibus opinio nova." 12. "Quæſtio "Hebraico-philoſophica, utrum a prin- "cipio mare ſalſum extiterit." 13. "Lachrymæ in obitum Jani Cæcilii, "Frey. Medici. 1631." 4to. and ſome others, mentioned by Leo Allatius, in Apibus.

that the plates were engraven for it, and it was juſt ready to go to the preſs, when he died at Sigonce [P], of which place he was then abbot [Q], in his 80th year; being alſo dean of canon law in the univerſity of Paris, prior of le Reveſt de Brouſſe, in the dioceſe of Ciſteron, and commandant of St. Omeil [R]. His works ſhew him to have been a man of prodigious reading, and uncommon ſubtlety of genius; but he unfortunately ſucked in a ſuperſtitious credulity with his mother's milk, as appears from the following paſſage in his "Unheard-of Curioſities." Treating of omens, he cites Camerarius, affirming that ſome people have an apprehenſion and knowledge of the death of their friends and kindred, either before or after they are dead, by a certain ſtrange and unuſual reſtleſneſs within themſelves, though they are a thouſand leagues off. To ſupport this idle notion, he tells us, that his mother Lucrece de Bermond, when ſhe was living, had ſome ſuch ſign always given her: for none of her children ever died, but a little before ſhe dreamt either of hair, eggs, or teeth mingled with earth; this ſign, ſays he, was infallible. I myſelf, when I had heard her ſay ſhe had any ſuch dream, obſerved the event always to follow [S].

[P] Mercure galant, where laſt cited.

[Q] Labbé T. 2. Diſſert.

[R] Mercure galant, p. 159.

[S] Unheard-of Curioſities, Part ii. ch. iii. § 7.

GAGNIER (JOHN), an eminent Orientaliſt, was a native of Paris [A], where he was educated; and, applying himſelf to ſtudy the Eaſtern languages, became a great maſter in the Hebrew and Arabick. He was trained up in the Roman Catholic religion, but afterwards grew unſatisfied with it. Whereupon, being forced to quit his native country, he came to England, and embraced the faith and doctrine of that church, in the beginning of the 18th century [B]. He was well received here, and met with many friends, who gave him handſome encouragement [C]. He had a maſter of arts degree conferred upon him at Cambridge [D]; and, going thence to Oxford, for the ſake of proſecuting his ſtudies in the Bodleian library, he was admitted to the ſame degree in that univerſity, where he ſupported himſelf by teaching Hebrew [E].

[A] Preface to Abulfeda's life of Mohammed, p. 12.

[B] Grabe's preface to an eſſay upon two Arabic MSS. &c.

[C] Among others are named abp. Sharp, and lord chancellor earl of Macclesfield, to which laſt he addreſſed his edition of Abulfeda.

[D] Preface to Abulfeda, p. 1.

[E] Grabe's preface, &c. as before.

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In 1706, he publiſhed an edition of Joſeph Ben Gorion's "Hiſtory of the Jews," in the original Hebrew, with a Latin tranſlation, and notes, in 4to. In 1710, at the appointment of Sharp, abp. of York, he aſſiſted Grabe in the peruſal of the Arabic manuſcripts in the Bodleian library, relating to the Clementine Conſtitutions: of which the abp. had engaged Grabe to write a treatiſe againſt Whiſton's notion concerning them. Accordingly Gagnier very diligently read and interpreted to Grabe all that might be ſerviceable to his purpoſe in any of them [F].

In 1717, he was appointed to read the Arabic lecture at Oxford, in the abſence of the profeſſor Wallis [G]; and, in 1723, publiſhed Abulfeda's "Life of Mohammed," in Arabic, with a Latin tranſlation and notes, at Oxford, in fol. [H]. He alſo prepared for the preſs the ſame Arabic author's Geography; to which end he printed propoſals for a ſubſcription, but the attempt proved abortive for want of encouragement [I]. Gagnier had before this inſerted Graves's Latin tranſlation of Abulfeda's deſcription of Arabia, together with the original, in the third volume of Hudſon's "Geographiæ veteris ſcriptores "Græci minores," in 1712, 8vo. Our author was afterwards choſen Arabic profeſſor, in the room of Mr. Wallis, and continued to read that lecture with applauſe till his death; which made way for Dr. Hunt [K], the late profeſſor, who was alſo regius profeſſor of Hebrew, to which a canonry of Chriſt-Church is annexed.

GAGUINUS (ROBERT), a French hiſtorian, was born at Calline; and Guicciardini, as Voſſius obſerves, is miſtaken in fixing his birth elſewhere. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his parts and learning became ſo great, that it advanced him to the favour of Charles VIII. and Lewis XII. by whom he was employed in ſeveral embaſſies to England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died in 1502, not young, to be ſure; but we

De Hiſtoricis Latinis, lib. iii.

[F] Id. ibid.

[G] Preface to Abulfeda.

[H] Ladvocat aſcribes to him a life of Mohammed in French, printed at Amſterdam in 1730, in 2 vols. 12mo. Dict. Portatif under his article, ſecond edit.

[I] Preface to Abulfeda as before, and General Dictionary under Abulfeda, Rem (c). See alſo Biogr. Britan. under Graves's article.

[K] This gentleman aſſiſted Mr. Gagnier in preparing his Abulfeda for the preſs. Preface to that work.

are not able to aſcertain his age. He was the author of ſeveral works; the principal of which is, a Hiſtory in eleven books "De geſtis Francorum," from 1200 to 1500. He has been accuſed of great partiality to his country; and Paul Jovius ſays, that he has not been very exact in relating the affairs of Italy. Eraſmus had a great value for him, as may be ſeen from a letter which he wrote him.

In elogiis.

GALE (JOHN), a learned divine, and an eminent preacher among the Baptiſts, was born May 26, 1680, at London. His father was a citizen of good repute; and obſerving the natural turn of his ſon to be from his infancy grave and compoſed, he reſolved to breed him up to the pulpit. He ſpared no coſt in his education, and putting him to a proper ſchool; and the boy's diligence was ſuch, that, both in ſchool and out of ſchool, he ſtill ſtuck cloſe to his book. It is true, that extraordinary gravity and plodding induſtry are frequently obſerved to be the effects of dulneſs and ſtupidity; but our youth, as well as ſome others [A], was an exception to that general rule. On the contrary, he made ſuch a proficiency, that he became not only maſter of the Latin and Greek, but of the Hebrew language alſo, at the age of ſeventeen; when he was ſent to Leyden, to finiſh what he had ſo happily begun.

Soon after his arrival there, he received the news of his mother's death; and, being ſenſible that this would haſten his return home, he made it a ſpur to his induſtry; and ſo ſurprizing was his progreſs in academical learning, that he was thought worthy of the degrees of maſter of arts and doctor of philoſophy in his 19th year, and accordingly received thoſe honours in 1699, having performed the uſual exerciſes with univerſal applauſe [B]. This extraordinary teſtimony of his ſon's merit muſt needs be very acceptable to the father; and the rector of the univerſity, being well appriſed of it, ſent him the news in a letter, where he expreſſes himſelf to this purport: "That it happened to nobody elſe, as he knew of, to gain ſuch a knowledge of things, which are to be traced out by na-

[A] The famous Dr. Henry Hammond was another remarkable inſtance of this kind.

[B] The profeſſor's ſpeech on the occaſion was printed afterwards by Dr. Boerhaave. Among other things, he obſerves, that our ſtudent had obtained ſuch a readineſs in the Greek language, as to be able to declaim in it publicly. Bibl. Choiſée, tom. xviii. p. 300. This, no doubt, ſhews a good proficiency, but not ſuch as, in our own univerſities, would be judged worthy of a particular elogium.

tural reaſon, within the ſpace of fifteen months, which was all the time that his ſon had applied himſelf to the ſtudy of philoſophy; and that before the expiration of his 19th year, ſo as to be judged worthy of the higheſt honours in a ſolemn ceremony. God grant he may go on as he has begun, and continue the ſame aſſiduity to the end, &c." [C]. Upon this occaſion, our author publiſhed his "Theſis," and dedicated it to his father and his two uncles, Sir John and Sir Joſeph Wolf; and a noble atteſtation of his merit was ſubjoined by Adrian Reland in a Latin panegyric, the concluding ſtanza of which may be ſeen at the bottom of the page [D].

Thus honoured at Leyden, he went thence to Amſterdam, where he continued his ſtudies under profeſſor Limborch. At the ſame time, he contracted an acquaintance with John Le Clerc, took all opportunities of viſiting him, ſettled a correſpondence with him, and became afterwards a zealous as well as able defender of his character [E]. Upon his return home, he reſumed his ſtudies with equal ardor; and, improving himſelf particularly in the oriental languages, obtained thereby a critical ſkill in the books of the Old and New Teſtament. He had not been above four years thus employed, when the univerſity of Leyden ſent him an offer of his doctor's degree in divinity, provided he would aſſent to the Articles of Dort; but he refuſed that honour, on the principle of preſerving a freedom of judgement.

This was about 1703; and Wall's defence of Infant Baptiſm coming out in leſs than two years after, proved

[C] It will be proper to give ſome account of this profeſſor, Mr. De Velder; ſo much, I mean, as ſerves to diſcover the motive of putting Mr. Gale under his inſtructions. We are told then, that this learned perſon was brought up, and in his youth embraced the ſect of the Mennoniſts, Menniſts, or Baptiſts; though he became a member of the Reformed Church before he was made profeſſor at Leyden. He was a zealous Carteſian, and had high notions as a Republican; on which laſt account, king William, then prince of Orange, ſuperſeded his own nomination of him to the rector's place at Leyden; but in 1697, that honour was conferred on him by his majeſty of his own accord. Ibid. p. 346.

[D] Vince tuos hoſtes & muros abeneus eſto,
Ut referat laudes Anglica terra tuos.
Summe eus perfectum cœptis magis annuet iſtis,
Ut ſeculi noſtri lucida ſtella foret.

The word 'hoſtes' alludes to the Carteſian Philoſophy, which had always been oppoſed by our ſtudent.

[E] See our author's firſt letter upon Mr. Wall's Hiſtory of Infant Baptiſm, where he cites ſeveral paſſages from Le Clerc, which, he ſays, render it very evident that he acknowledged the divinity of Chriſt as plainly and expreſsly taught in the Scriptures.

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an occaſion of Gale's exerting his talents in controverſy. Soon after the publication of that piece, the doctor received a letter from a friend, a member of the Church of England, full of the higheſt recommendations of it, as perfectly convincing and unanſwerable. Whereupon, hearing alſo that his friend's judgement was confirmed by the Convocation, which, being then aſſembled; had returned Mr. Wall public thanks for his performance [F], he reſolved to anſwer it; for he was fully perſuaded, that it might be ſolidly anſwered [G]. This argument he purſued in ſeveral letters written in 1705 and 1706; and they were handed about in manuſcript ſeveral years, till, being uniformly commended by all of every perſuaſion who ſaw them, he conſented to make them public in 1711, under the title of, "Reflections on Mr. Wall's Hiſtory "of Infant Baptiſm." The extraordinary merit of this piece raiſed him to the firſt place among the Baptiſts [H]; yet he did not think fit to take upon himſelf the preacher's office immediately. He was five and thirty years of age before he began to preach conſtantly and ſtatedly [I]; when he was choſen one of the miniſters of the Baptiſt Congregation in Paul's-alley near Barbican.

As he was little ſatisfied with the doctrines of the eſtabliſhed church, ſo he was zealous in maintaining and propagating thoſe notions which he thought authorized by primitive antiquity. In this ſpirit, he was chairman to a Society, as it was called, for promoting primitive Chriſtianity, from July 3, 1715, to Feb. the 10th following. This ſociety met every week, at what they called the primitive library, at Mr. Whiſton's houſe in Croſs-ſtreet, Hatton-Garden; and what were the reſult of their reſearches, may be ſeen in Mr. Whiſton's article: who obſerves, that none of that aſſembly ſhewed a more ſteady, warm, and conſcientious diſpoſition at thoſe conferences, than Dr. Gale, or diſcovered more willingneſs to contribute, to the utmoſt of his power, to extinguiſh all diſputes

[F] Proceedings in Convocation fairly repreſented, p. 35.

[G] See the doctor's firſt letter.

[H] Whiſton calls him the moſt learned man among the Baptiſts. Memoirs of his own life.

[I] He had occaſionally mounted the pulpit before; at leaſt, once on the anniverſary of the Gun-powder Plot. And he hath publiſhed his diſcourſe, with the title of a Thankſgiving Sermon, preached Nov. 5, 1713, on Pſalm cv. ver. 1. and 15. but this muſt be looked upon as an exerciſe for that office; and it is not improbable, that the applauſe with which it was received (for it went through ſeveral editions) might be a principal motive for his deferring no longer to take upon himſelf to be a ſtated preacher.

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among Chriſtians. But it ought not to be concealed, that all theſe wiſhes and profeſſions, for univerſal amity and a general comprehenſion, were made with this remarkable reſerve, that his own particular principle of univerſal religious liberty ſhould be eſtabliſhed; which he firmly adhered to at all times, and in all views, having, like his brethren, fixed his opinion unalterably, that ſuch a liberty was eſſentially neceſſary to the peace of the church. In this temper, at a Synod of the Diſſenting Divines at Exeter in 1719, he voted againſt impoſing unſcriptural ſubſcriptions; which was his fundamental principle with regard to Church Government, from which he was not to be moved. In the ſame temper and diſpoſition, when Mr. Wall conſented to hold a conference with him upon the ſubject of Infant Baptiſm, the diſpute ended, as uſual in ſuch caſes, without any good iſſue; and Wall was ſo far from being ſatisfied with the arguments of his antagoniſt, that, convinced of their inconcluſiveneſs, he drew up an anſwer to the Reflections, and publiſhed it under the title of, "A Defence of the Hiſtory of Infant Bap-"tiſm," in 1719. And this, as well as the Hiſtory, was ſo much approved by the univerſity of Oxford, that he was honoured with the degree of doctor of divinity upon the occaſion.

It muſt be obſerved, on the other hand, that our author's Reflections were not without conſiderable advocates, even of the eſtabliſhed church: for Dr. Whitby, ſpeaking of Infant Baptiſm among the primitive Chriſtians, ſays, that Dr. Gale's very learned letters prove it to be doubtful and uncertain, whether that practice did conſtantly obtain [K]. Dr. Wotton alſo, though an adverſary to our author concerning the Jewiſh Talmud, declares thus much of him: "He ſeems to be well acquaint-"ed with thoſe books, is a writer ſo well verſed in the "arts of perſuaſion, and his way of writing is generally "ſo very winning, that, when I had undertaken to treat "of the true authority of the antient text of Jewiſh Tra-"ditions to us Chriſtians, I ſhould have been wanting to "my ſubject, if I had not taken notice of what he had "ſaid upon theſe matters [L]." To theſe let us add a principal perſon of his own perſuaſion, who declares himſelf a convert to the doctrine of Antipædo-baptiſm, by reading Dr. Gale; and confeſſes, that the firſt light he

[K] In his Diſſertatio de S. Scripturæ Interpretatione, Præf. § 51.

[L] Wotton's Miſcellaneous Diſcourſes, v. I. p. 8. Lond. 1718. 8vo.

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had upon that affair was from the doctor's obſervation upon a paſſage of Irenæus, which laid the foundation of what he wrote upon that ſubject [M].

Thus encouraged, he reſolved to make a rejoinder to Dr. Wall's reply; but this, as well as other important deſigns, was defeated by his death. All that we know of it is from a letter to his father, where he takes notice that Dr. Wall had written a Defence of his Hiſtory, &c. in which he had treated him very roughly, and had endeavoured to enrage the clergy, as well as their own party, againſt him: "beſide which," ſays he, "there appears not "to be much in his book; however, I am preparing an "anſwer." He had alſo entertained thoughts of offering ſome means to facilitate the ſtudy of the oriental languages, as indiſpenſably neceſſary for the right and complete underſtanding of the Scriptures. He had, likewiſe, propoſed to himſelf, to give "An Engliſh Tranſla-"tion of the Septuagint, according to the Alexandrian "Manuſcript" publiſhed by Dr. Grabe at Oxford. Another treatiſe of great expectation was, "A Hiſtory of the "Notion of Original Sin;" wherein he intended to trace that opinion from its firſt riſe, to have ſhewn upon how little ground a God of infinite goodneſs and juſtice has been repreſented as doing that which a good and wiſe man would have abhorred. But what ſeems moſt to have occupied his thoughts, and to have been in the faireſt train of execution, was a deſign to go through an Expoſition of the New Teſtament in the pulpit. Of this he had drawn up the Introduction, which, being found among his papers, is inſerted in the account of his life prefixed to his Sermons. In the midſt of theſe great and uſeful deſigns, he was ſeized with a fever, Dec. 1721; of which, after an illneſs of about three weeks, he died in his 42d year.

In his perſon, he was rather taller than the common ſize, and of an open pleaſant countenance; in his temper, of an eaſy and affable behaviour, ſerious without any tincture of moroſeneſs. In his manners and morals, chearful without levity, having a moſt perfect command over his paſſions. He was greatly eſteemed by, and lived in friendſhip with, Bradford biſhop of Rocheſter, Hoadly biſhop of Bangor, and the Lord Chancellor King; men of the ſame good ſenſe, moderation, candour, and learn-

[M] Mr. Whiſton's Infant Baptiſm improved; and alſo, Memoirs, p. 105, 106.

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ing, with himſelf. After his death, a collection of his ſermons were printed by ſubſcription: the ſecond edition whereof was publiſhed 1726, in 4 vols. 8vo. to which is prefixed an account of his Life; whence this memoir is chiefly extracted. It appears, from ſome paſſages in his Funeral Sermon, that he was married; but we have no account of his family, only that he was ſurvived by his father.

His Reflections upon Infant Baptiſm is by much the beſt of his performances; of which, compared with thoſe of his antagoniſt, it may be truly ſaid, that, as Wall's Hiſtory of Infant Baptiſm is by much the beſt vindication of this doctrine and diſcipline that ever appeared: ſo, on the other hand, Gale's Reflections upon that work is the beſt defence of the Baptiſts: which, however, is ſaying a great deal for both, ſince the ſubject had been handled by very great men before.

GALE (THEOPHILUS), a learned divine among the Non-conformiſts, was born in 1628, at King's-Teignton in Devonſhire, where his father Dr. Theophilus Gale was then vicar, with which he likewiſe held a prebend in the church of Exeter. Being deſcended of a very good family in the Weſt of England, his education was begun under a private preceptor, in his father's houſe, whence being ſent to a grammar-ſchool in the neighbourhood, he made a great proficiency in claſſical learning, and was removed to Oxford in 1647. He was entered a commoner in Magdalen-college, a little after that city with the univerſity had been ſurrendered to the parliament; and their viſitors in the general reformation (as they called it) of the univerſity, had put Dr. Wilkinſon into the preſidentſhip of Magdalen-college, who took particular notice of our young ſtudent, and procured him to be appointed a demy of his college in 1648. But the current of kindneſs to him was far from ſtopping here; he was recommended to the degree of batchelor of arts, Dec. 1649, by the commiſſioners, long before the time appointed for taking that degree by the ſtatutes of the univerſity (A), of which they were ſo ſenſible, that care was taken by them to have a particular reaſon ſet forth, for conferring it ſo early upon him; expreſſing, that he was fully ripe for that honour, both in reſpect of his age, and the preg-

[A] That time is four years after admiſſion.

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nancy of his parts [B]. And no doubt it was in a great meaſure owing to the countenance of the ſame patrons, that he was choſen fellow of his college in 1650, in preference to many of his ſeniors, who were ſet aſide to make room for him. However, it is acknowledged that the character they gave of his genius was no more than what was ſtrictly due to him, his merit in every reſpect going before theſe early rewards of it; and in reality he was an honour to all his fautors in general, and to his college in particular, at that time: for which reaſon, he loſt nothing by the demiſe of Dr. Wilkinſon, finding the ſame countenance from the ſucceeding preſident Dr. Goodwin. He commenced maſter of arts June 18, 1652, and being encouraged to take pupils, he ſoon became an eminent tutor [C].

In the mean time he continued to proſecute his own ſtudies with vigour; and chuſing divinity for his profeſſion, he applied himſelf particularly to that ſtudy; and among other pieces on that ſubject, took into his hands Grotius's excellent treatiſe of the "Truth of the Chriſtian Religion," which had been lately tranſlated in Arabic, by Dr. Pocock, canon of Chriſt-Church. From ſome remarks of that learned foreigner, he began to think it poſſible to make it appear, that the wiſeſt of the Pagan philoſophers borrowed their more ſublime contemplations, as well natural and moral, as divine, from the Scriptures: ſo that, how different ſoever they might be in their appearance, not only their Theology, but their Philoſophy and Philology, were derived from the Sacred Oracles. The more he conſidered and reflected on this propoſition, it ſeemed to him of ſo much the more importance; and his conviction was the ſtronger, when he manifeſtly perceived that the moſt able critics in all ages had expreſſed their approbation of this opinion. He thought, that ſo many great men could not be deceived; and he was firmly ſatisfied, that if upon a ſtrict examination this propoſition could be made out to the ſatisfaction of reaſonable and learned men, it would be attended with high advantages to the Chriſtian religion. Upon this principle, he undertook the arduous and painful work, which from this time became the principal object of his theological reſearches for many years [D].

* [B] The words were, "Vir provectioris ætatis & uberioris ſpei juvenis." He was now twenty-one years of age.

[C] In the execution of this truſt, among other pupils he bred Dr. Ezekiel Hopkins, biſhop of Raphoe in Ireland, who became one of the moſt pathetic preachers of that age.

[D] See the advertiſement prefixed to his Court of the Gentiles, part i.

However,

However, fond as he was of this deſign, he did not ſuffer it to prejudice the more immediate duties of his function. He had now dedicated himſelf to the prieſthood, and reſolved to exert all his talents in diſcharging the ſeveral duties of that office. In this view, a good part of his time was laid out for the demands of the pulpit; and his diſcourſes from thence were ſo many conſpicuous proofs of his diſtinguiſhed piety and learning. He was invited to Wincheſter, and became a ſtated preacher there in 1657; in this ſtation he continued for ſome years, generally admired and eſteemed, both for his excellent ſermons and his exemplary life and converſation. But, being bred up in puritanical principles, he was unalterably devoted to them; ſo that upon the re-eſtabliſhment of the church by Charles II. he could not prevail with himſelf to comply with the Act of Uniformity in 1661, and, rather than violate his conſcience, choſe to ſuffer all the penalties of the law.

Thus excluded from the public ſervice of his function, and deprived of his fellowſhip at Oxford, he found friends among his own party, and was taken into the family of Philip lord Wharton, in quality of tutor to his two ſons. The ſtate of the univerſities at home being now very diſcordant to the principles of lord Wharton, he determined to have his ſons educated in ſome foreign academy. In this reſolution, he ſent them with their tutor in 1662 to Caen in Normandy, a ſeminary which flouriſhed at that time, under the direction of the moſt diſtinguiſhed profeſſors of the Reformed religion in France: among whom was the celebrated Bochart. With this learned divine, Gale commenced an acquaintance, as he did alſo with ſeveral other perſons of diſtinguiſhed erudition whom he found there. Of ſuch converſations, the ſubject unavoidably conſiſts in communicating their reſpective treaſures of knowledge; whence, by theſe opportunities, without neglecting any part of the truſt committed to him by lord Wharton, he made conſiderable improvements in his own acquiſitions, beſides the common advantages of enlarging his mind by travel.

In 1665, he returned to England with his pupils, and attending them home to their father's ſeat at Quainton in Buckinghamſhire, continued in the family till 1666; when, being releaſed from this employ, he ſet out thence for London, and was ſtruck on the road with the dreadful ſight of the city in flames. The firſt ſhock being

over, his papers came immediately into his thoughts. Theſe were his greateſt treaſure, and at his going to France he had committed them to the care of a particular friend in London. The concern he felt for his friends, as well as his own effects, naturally prompted him to enquire of almoſt all he met, whether ſuch a ſtreet, naming the place where his friend lived, was in danger? To which they very uniformly anſwered, that it was burnt to the ground. This was bitter news; and, at the firſt hearing, he could not help regreting the loſs of ſo many years reading, and the large collections which had coſt him ſo much time and pains, and which he had now little ſpirit left to think of going through a ſecond time. By degrees, however, he quieted his thoughts; and as his learning, his paſſions, and his deſires, were always ſubſervient to his religion, he did not diſquiet himſelf in vain, but ſubmitted patiently to an evil which he concluded was paſt remedy. It was not long before he met with his friend; and having received from him a detail of this dreadful calamity, with this alleviating circumſtance, however, that by timely and vigorous precautions he had happily ſaved a good part of his effects; Gale could not help interjecting this ſhort queſtion, "And what is be-"come of my deſk?" "Why truly, replied his friend, that is ſaved too, and by a very ſingular accident. It ſtood in my compting-houſe, the contents of which being thrown into a cart, I thought there was ſtill room for ſomething more to make up the load; and in that inſtant, caſting my eyes upon your deſk, in it went among the reſt, and you may have it returned when you pleaſe." This, as may be imagined, filled the mind of our author with joy; and as it was a very acceptable thing to him, ſo was it no inconſiderable benefit to the learned world; for if that deſk had periſhed, "The Court of the Gentiles" had never appeared. But, having received his papers, he was reſolved to proſecute that work. And in the mean time not to neglect any part of his duty as a miniſter, though deprived, he became aſſiſtant to Mr. John Rowe, his countryman, a conventicler, who had then a private congregation in Holborn; and he continued in that ſtation till the death of his principal, Oct. 12, 1677, when Mr. Gale was choſen to ſucceed him, together with Mr. Samuel Lee, his aſſiſtant.

Our author had this year publiſhed the fourth part of his "Court of the Gentiles." That work he intended

for a maſter-piece; and fixing his reputation upon it, he reſolved not to precipitate the publication before he had compleated his collections, and digeſted them into the beſt method he was able, both for perſpicuity and conciſeneſs. This took up a great deal of time; and the vaſt extent of his plan obliged him to add ſeveral things to his original draught, that it might the more effectually anſwer the important ends himſelf propoſed, and the high expectations of thoſe he had occaſionally conſulted about it [E]. As ſoon as it was finiſhed, the preſs being then under ſome reſtraint, he applied, as being a member of the univerſity, to Dr. Fell, the vice chancellor, for his licence, who readily granted it [F]. Thus all obſtacles being removed, the Firſt Part (for our author determined to publiſh it in parts) came out at Oxford in 1669, 4to; and, being received with great applauſe, was followed by the other three, the laſt of which came out, as has been ſaid, in 1677.

But this work, large and laborious as it was, yet did not prove ſufficient to employ his ſpare hours: notwithſtanding the conſtant attendance upon his duty as a paſtor of the Conventicle in Holborn, he found time to write ſeveral other pieces in this interval, an account of which ſhall be inſerted in the note, as they are found in the catalogue of his works [G]. But there is one which was ſo carefully concealed by him, that it is not found in any of thoſe liſts, which yet it would be an injury to his memory to paſs over in ſilence; that is, "The Life and "Death of Thomas Tregoſſe, Miniſter of the Goſpel at "Milar and Mabe in Cornwal, with his Character. "1671 [H]." Such

[E] Ibid.

[F] Dean Fell's imprimatur bears date Feb. 1, 1668.

[G] Theſe are, 1. "The Court of "the Gentiles," &c. in four parts, in Philoſophy, Philology, Pagan Philoſophy, and Reformed Philoſophy. Of the two firſt parts, there is an account in Phil. Tranſ. v. vi. No. 74. 2. "The true idea of Janſenifm. "1663." 4to. With a large preface by Dr. John Owen. 3. "Theophilis, "or a diſcourſe of the Saints amity "with God in Chriſt, 1671." 8vo. 4. "The Anatomy of Infidelity, &c. "1672," 8vo. 5. "A Diſcourſe of "Chriſt's coming, &c. 1673," 8vo. 6. "Idea Theologiæ tam contemplativæ quam activæ ad formam S. S. "delineatæ, 1673," 12mo. "A "Sermon, intituled, 'Wherein the "love of the world is inconſiſtent "with the love of God, 1674;" and in the Supplement to the morning exercife at Cripplegate. 8. "Philoſo-"phia generalis in duas partes diſ-"tributa, &c. 1676," 8vo. 9. "A "Summary of the two Covenants;" prefixed to a piece publiſhed by him, intituled, "A Diſcourſe of the two "Covenants," written by William Strong, ſometime preacher at the Abbey church at Weſtminſter.

[H] This perſon was of an ancient and honourable family, at St. Ives in Cornwall, and bred at Exeter college

Such were the fruits of our author's ſtudies: they were the buſineſs and delight of his life, in the view of proſecuting which with the privacy requiſite, he choſe Newington for his retreat, where he inſtructed a few young perſons under his own roof. But he was frequently viſited by perſons of diſtinction, and ſome of a different opinion from him in religious matters, out of a deſire to teſtify their eſteem for unaffected piety and extenſive learning. In 1678, he publiſhed propoſals for printing by ſubſcription, "Lexicon Græci Teſtamenti Etymologicon "et Synonymum ſive Gloſſarium et Homonymum." This, as the title imports, was intended by him for a Lexicon and Concordance together: he finiſhed it as far as the letter Iota, and the moſt conſiderable words were alſo placed under other letters. But he was prevented from carrying it further by his death [1]; which happened in March that year, when he was not quite fifty. As to his character, beſides what hath been already mentioned, he was a moſt zealous Non-conformiſt, ſtedfaſt in thoſe opinions, and warm in the defence of them. His zeal this way extended itſelf beyond the grave; he wiſhed, he reſolved, to perpetuate them as far as he was able. In that ſpirit, he bequeathed all his eſtate to young ſtudents of his own principles, and appointed truſtees to manage it for their ſupport. He bequeathed alſo his well-choſen library toward promoting uſeful learning in New England, where thoſe principles univerſally prevailed. But, notwithſtanding this warm concern for ſupporting and propagating his own communion, he was not without charity for thoſe who differed from him, whom he would labour to convince, but not to compel; being as much

in Oxford; he was a zealous non-conformiſt, and ſuffered much for preaching privately. Among other misfortunes, he was once committed to the marſhal of Bodmyn in Cornwal, as a dangerous and ſeditious perſon. But Charles II. being informed, that he never meddled with ſtate affairs, and did not ſo much as touch upon the controverted points betwixt the Church and the Diſſenters, in any of his Sermons, but exhorted his hearers to live peaceably, ordered him to be diſcharged. Yet, he was fined and impriſoned afterwards, upon a ſecond conviction, as a conventicler. Such misfortunes, as befel any of thoſe concerned in proſecuting him, were marked, as uſual, for judgements; particularly, the caſe of one Robinſon, an active juſtice of peace, who was killed by his own bull, while he was preparing to procure a warrant againſt Tregoſſe, who was ſaid to have propheſied his death. The accident is related by Gale in ſuch terms, as ſhew clearly that he thought there was ſomething providential in it.

[1] If he had lived to finiſh it, it would have made a large folio volume in print, and have been more complete in every reſpect than any thing of the kind yet extant. Calamy's life of Baxter.

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an enemy to ſedition, as he was to perſecution; and the known averſion he had to the former defended him from the latter, when many of his brethren were expoſed. In a word, he maintained to the laſt that character, which he very early acquired, of having in a high degree thoſe qualities, that moſt adorn a miniſter of Chriſt, which ſecured him the reſpect of ſincere men of all parties. Hence we find even Mr. Wood giving him all his juſt commendations, without thoſe abatements and reſtrictions which are uſual in his characters. And Eachard likewiſe, comparing him with Dr. Manton, another eminent Non-conformiſt, remarks, that the former ſeemed to have more learning and leſs faction than the latter. He adds, that Gale ſhewed himſelf to be a man of vaſt reading and induſtry, an exact Philologiſt and Philoſopher, as his "Court of the Gentiles," and other learned works, ſufficiently teſtify; and that, in the midſt of his great deſigns, he was ſnatched away in the prime of his years.

GALE (THOMAS), celebrated for his knowledge of the Greek language and antiquities, and deſcended from a family conſiderable in the North and Eaſt Riding of Yorkſhire [A], was born in 1636, at Scruton in Yorkſhire. He was ſent to Weſtminſter-ſchool, and, being admitted king's-ſcholar there, was elected to Trinity College, Cambridge, and became Fellow of that Society. He became B. A. in 1656; M. A. in 1662 [B]. In the proſecution of his ſtudies, he applied himſelf to claſſical and polite literature, and his extraordinary proficiency therein procured him early a ſeat in the temple of Fame. His knowledge in the Greek tongue recommended him, 1666, to the Regius Profeſſorſhip of that language in the Univerſity [C]; and his Majeſty's choice was approved by the accurate edition which he gave of the ancient Mythologic writers, as well phyſical as moral, in Greek and Latin, publiſhed at Cambridge in 1671, 8vo. This brought his merit into public view; and the fol-

Life prefixed to the Reliquiæ Galeanæ in the Bibliotheca Topographica Britannica.

[A] James Gale, with whom the pedigree in the "Reliquiæ Galeanæ" begins, was ſeated at Thirntoft near Scruton, in the hundred of Eaſt Gilling and North Riding, 1523; his eldeſt great-grandſon Robert, or Franciſ, at Akcham Grange, in the hundred of Anſty in the Eaſt Riding, 1590.

[B] Univerſity Regiſter. He was incorporated M. A. at Oxford, on the opening of the Sheldonian Theatre there, in 1669. Wood, Faſti, II. 177.

[C] He reſigned it 1672.

lowing year he was appointed head maſter of St. Paul's School in London; ſoon after which, by his Majeſty's direction, he drew up thoſe inſcriptions which are to be ſeen upon the Monument, in memory of the dreadful conflagration in 1666, and was honoured with a preſent of plate made to him by the city. His excellent conduct and commendable induſtry in the ſchool, abundantly appear from the great number of perſons eminently learned who were educated by him. And, notwithſtanding the fatigue of that laborious office, he found time to publiſh new and accurate editions of ſeveral ancient Greek authors.

He accumulated the degrees of B. and D. D. in 1675 [D]; and June 7, 1676, was collated to the prebend Conſumpt. per mare in the cathedral of St. Paul [E]. He was alſo elected into the Royal Society, of which he became a very conſtant and uſeful member, was frequently of the council, and preſented them with many curioſities, particularly a Roman urn with the aſhes, found near Peckham in Surrey (part of theſe burnt bones he gave to Mr. Thoreſby) [F]; and in 1685, the Society having reſolved to have honorary Secretaries, who would act without any view of reward, Dr. Gale was choſen with Sir John Hoſkyns into that office, when they appointed the celebrated Halley for their clerk-aſſiſtant, or under-ſecretary [G], who had been a diſtinguiſhed ſcholar of our author's at St. Paul's School. Dr. Gale continued at the head of this ſchool with the greateſt reputation for 25 years [H], till 1697, when he was promoted to the deanry of York; and being admitted into that dignity Sept. 16, that year, he removed thither. This preferment was no more than a juſt reward of his merit, but he did not live to enjoy it many years. On his admiſſion, finding the Dean's right to be a canon-reſidentiary called in queſtion, he was at the expence of procuring letters patent in 1699, to annex it to the deanry, which put the matter out of all diſpute. On his removal from London, he preſented to the new library, then lately finiſhed at his College in Cambridge, a curious collection of Arabic manuſcripts. During

[D] Univerſity Regiſter.

[E] Newcourt's Repertory, vol. I. p. 144.

[F] See his Ducatus Leodienſis, p. 429.—Thoreſby appears to have had in his muſeum Memoirs of the family of Gale, particularly of the Dean and Chriſtopher Gale.

[G] Birch's Hiſtory of the Royal Society, under the year 1685, vol. IV.

[H] His name is ſubſcribed to a Greek copy of verſes in the "Epicedia Cantabrigienſia, 1691," as "Taxator Academiæ Sen. Coll. Trin."

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the remainder of his life, which was ſpent at York, he preſerved an hoſpitality ſuitable to his ſtation; and his good government of that church is mentioned with honour. Nor has the care which he took to repair and adorn that ſtately edifice paſſed without a juſt tribute of praiſe [I].

Having poſſeſſed this dignity little more than four years and a half, he was taken from the world, April 8, 1702, in his 67th year. He died in the deanry-houſe, and was interred in the middle of the choir of his cathedral. Over his grave is a black marble with the following inſcription:

" Æ. M. S.
THOMÆ GALE, S T. P. Decani Ebor.
Viri, ſi quis aliut,
Ob multifariam eruditionem,
Apud ſuos exteroſque celeberrimi.
Quale nomen et ſui deſiderium
Poſteris reliquit
Apud Cantabrigienſes
Collegium S. S. Trinitatis et
Græcæ linguæ Profeſſoris Regii
cathedra;
Apud Londinates,
Viri literatiſſimi in Rempublicam
Et Patriæ commodum,
Ex Gymnaſio Paulino emiſſi;
Apud Eboracenſes,
Hujus rei Eccleſiæ
Heu! vix quinquennio,
At dum per mortem licuit,
Sedulò et fideliter adminiſtrata;
Et ubicunque agebat donata luce
Veneranda linguæ Græcæ.
Et Hiſtoriæ Anglicanæ
Monumenta, Marmore loquaciora,
Perenniora,
Teſtantur.
Obiit Ap. viii. A. S. H. MDCCII.
Ætat. ſuæ LXVII."

" The loſs of this great man, ſays Mr. Drake, would have been irreparable, did not the father's genius ſtill ſubſiſt in the ſon." P. 565. There is a fine portrait of Dean Gale in the library of Trinity College, Cambridge, the gift of his ſon; and there is another at Scruton.

From the liſt of his publications [K], it is evident that Dean Gale was a learned divine, and well verſed in hiſtorical

[I] " After the Reformation, ſome " avaricious Deans leaſed out the " ground on each ſide the ſteps on " the South ſide for building houſes. " Theſe were ſtanding juſt as they " are repreſented in Hollar's draught " in the Monaſticon, and were of " great diſcredit as well as annoyance " to the fabrick, till the worthy Dean " Gale, among other particular bene- " factions, pulled down the houſes, " and cleaned this part of the church " from the ſcurf it had contracted by " the ſmoak proceeding from theſe " dwellings." Drake's Eboracum, p. 480. 572. " On the wall on the " North aile of the choir, Dean Gale, " who had the intereſt of the fabrick " much at heart, cauſed a large table " to be erected, with the names and " dates of the ſeveral founders and " benefactors to this church. There " has been no addition to the catalo- " gue ſince his time." Ib. 527.

[K] " Opuſcula Mythologica Ethica " et Phyſica, Gr. & Lat. Cantab. " 1671," 8vo. printed at Amſterdam 1688. 8vo. with great improvements. This collection conſiſts of Palæphatus, Heraclitus, & Anonymus de incredibilibus; Phurnutus de natura deorum; Salluſtius de diis; Ocellus Lucanus; Timæus Locrus de anima mundi; Demophili, Democratis, & Secundi philoſophorum ſententiæ; Joannis Pediſſimi deſiderium de muliere bona

hiſtorical knowledge. This gained him the eſteem of moſt of the learned men his contemporaries, both at home and abroad. With ſome of them he held a particular corre-

et mala; Sexti Pythagorei ſententiæ; Theophraſti characteres; Pythagoreorum fragmenta; & Heliodori Lariſſæi capita opticorum.

2. "Hiſtoriæ Poeticæ Scriptores "antiqui, Græcè & Latinè. Acceſſere "breves notæ, & indices neceſſarii. "Paris, 1675," 8vo. Theſe are, Apollodorus Athenienſis, Conon Grammaticus, Ptolomæus Hephæſtion, Parthenius Nicuenſis, & Antonius Liberalis.

3. "Rhetores Selecti, Gr. & Lat. "viz. Demetrius Phalereus de Elocu"tione; Tiberius Rhetor de ſchema"tibus Demoſthenis; Anonymus So"phiſta de Rhetorica; Severi Alex"andrini Ethopœiæ. Demetrium e"mendavit, reliquos è MSS. edidit & "Latinè vertit; omnes notis illuſtra"vit Tho. Gale, Sc. Co. M. Oxon. "1676," 8vo.

4. "Jamblichus Chalcidenſis de "Myſteriis. Epiſtola Porphyrii de "eodem argumento, Gr. & Lat. ex "verſione T. G. Oxon. 1678," 8vo.

5. "Pſalterium juxta exemplar A"lexandrinum. Oxon. 1678," 8vo.

6. "Herodoti Halicarnaſſenſis Hiſ"toriarum libri X. ejuſdem narratio "de vita Homeri; excerpta è Cteſia, "& H. Stephani Apologia pro Hero"doto; accedunt chronologia, tabula "geographica, variantes lectiones, &c. "Lond. 1679," fol.

7. An edition of "Cicero's Works" was reviſed by him, Lond. 1681, 1684, 2 vols fol.

8. "Hiſtoriæ Anglicanæ Scriptores "quinque, &c. Oxon. 1687" fol. This volume contains Annales de Margan, from 1066 to 1232. Chronicon Thomæ Wikes from 1066 to 1334. Annales Waverleienſes from 1066 to 1291. G. Viniſauf Itinerarium regis Ricardi in terram Hieroſolymitanam. Chronica Walteri de Hemingford, from 1066 to 1273. He reſerved the remainder of this laſt Chronicle for another volume, which he intended to publiſh, but did not live to execute. Concerning this, ſee Hearne's Preface to his edition of Hemingford. p. xxiii.

9. A Diſcourſe concerning the Original of Human Literature with Philology and Philoſophy. Phil. Tranſ. vol. VI. p. 2231.

10. "Hiſtoriæ Britannicæ Saxonicæ "Anglo-Danicæ Scriptores quindecim, "&c. Oxon. 1691." fol. This volume contains "Gildas de excidio Britanniæ, Eddii vita Wilfridi, Nennii hiſtoria, Aſſerii annales, Higdeni Polychronicon, G. Malmeſburienſis de antiquitate Glaſtonienſis eccleſiæ, & libri V. de pontificibus Angliæ, Hiſtoria Rameſienſis, Hiſtoria Elienſis, Chronica Joh. Wallingford, Hiſtoria Rad. Diceto, Forduni Scotichronicon, Alcuinus de pontificibus Eboracenſibus." This is called by Gale the *firſt* volume; and that which contains the Quinque Scriptores (Ingulphus, Peter Bleſenſis, Chron. de Mailros, Annales Burtonenſes, and the Hiſtoria Croylandenſis) though published in 1684 (by Mr. William Fulman under the patronage of Bp. Fell) is called the *ſecond*, as the authors are of a more modern date.

11. A Collection of "Latin Prayers," by Dean Gale, is now in MS. in the poſſeſſion of Dr. Ducarel.

He left in MS. Origenis Philocalia, variis manuſcriptis collata, emendata, & nova verſione donata; Jamblichus de vita Pythagoræ; and Antonini Itinerarium Britanniæ: the latter publiſhed afterwards by his ſon, as were his Sermons preached on public occaſions in 1704.

Fabricius, in his "Bibliotheca Græ"ca" XIII. 640. has very properly diſtinguiſhed our author from Theophilus Gale; but with this inaccuracy, that Theophilus is made to be the father of Thomas, whereas Theophilus was ſon of Theophilus prebendary of Exeter, and of a good family in the Weſt of England. Mr. Drake, quoting a letter from him to Mr. Morris, rector of Aldborough, on a Roman road in Yorkſhire, calls him "that "great antiquary Dean Gale." Ebor. p. 25. in the next page "that pro"found antiquary," and in p. 371, "that moſt induſtrious antiquary;" and p. 37, he quotes ſome ſome MS. papers of his.

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ſpondence, as Mabillon [L], Baluze, Allix, Cappel, Rudolph, Wetſtein of Amſterdam, Grævius, Huetius, &c. This laſt had a ſingular reſpect for him, and declares it his opinion, that our author exceeded all men he ever knew, both for modeſty and learning [M].

In Phil. Tranſ. N° 231, is a letter from Thoreſby to Liſter, 1697, concerning two Roman altars found at Collerton and Blenkinſop caſtle in the county of Northumberland, with notes by Dr. Gale. This was the Greek inſcription to Hercules. See Horſley, p. 245.

Dr. Gale married Barbara daughter of Thomas Pepys, Eſq; of Impington, in the county of Cambridge, who died 1689, and by whom he had three ſons and a daughter, of whom ſee the following articles. To his eldeſt ſon he left his noble library of choice and valuable books, beſides a curious collection of many eſteemed manuſcripts, a catalogue of which is printed in the "Catalogus MSStorum Angliæ & Hiberniæ," III. p. 185.

[L] From him he received the MS. of Alcuin de potificibus Eboracenſibus, publiſhed in his Hiſt. Brit. Scriptores, 1691.

[M] This Eulogium is in the Comment. de rebus ad eum pertinent. l. v. p. 315. A great number of Huet's letters to Dr. Gale were in the poſſeſſion of his eldeſt ſon Roger.

GALE (ROGER), Eſq; F. R. and A. SS. eldeſt ſon of the Dean, was educated at Trinity College, Cambridge, 1691, made ſcholar of that houſe 1693, and afterwards Fellow (being then B. A.) in 1697. He was poſſeſſed of a conſiderable eſtate at Scruton, Yorkſhire, now in the poſſeſſion of his grandſon Henry Gale, Eſq; and repreſented North Allerton, in that county, in the firſt, ſecond, and third Parliament of Great Britain, at the end of which laſt he was appointed a Commiſſioner of Exciſe [A]. He was the firſt Vice Preſident of the Society of Antiquaries, and Treaſurer to the Royal Society. Though he was conſidered as one of the moſt learned men of his age, he only publiſhed the following books;

1. "Antonini Iter Britanniarum Commentariis illuſ-
"tratum Thomæ Gale, S. T. P. nuper Decani Ebor.
"Opus poſthumum reviſit, auxit, edidit R. G. Acceſſit

[A] We are well informed that though he was the oldeſt commiſſioner, he was wantonly diſplaced, without any other reaſon given by the then premier (Sir R. W.) than that he wanted to provide for one of his own friends—a mode of miniſterial politics adopted in later times.

"Anonymi

"Anonymi Ravennatis Britanniæ Chorographia, cum "autographo Regis Galliæ Mſ°, & codice Vaticano col- "lata: adjiciuntur conjecturæ plurimæ, cum nominibus "locorum Anglicis, quotquot iis aſſignari potuerint. "Lond. 1709. 4to. In the preface to this book, Mr. Gale very properly points out what parts of it were his father's and what his own. Mr. Gough has three copies of this edition, enriched with many valuable MS. notes by Mr. Roger Gale, Nicholas Man, Eſq; and Dr. Abraham Francke, Fellow of Trinity College, Cambridge, and Rector of Weſt Dene in Wiltſhire, 1728; and a fourth with MS. various readings from the two MSS. whence H. Stephens firſt printed this Itinerary [B]. 2. "The "Knowledge of Medals, or Inſtructions for thoſe who "apply themſelves to the ſtudy of Medals both ancient "and modern, by F. Jobert," tranſlated from the French, of which two editions were publiſhed without his name; one of them in 1697, the other in 1715, 8vo. [C]. 3. "Regiſtrum Honoris de Richmond [D], Lond. 1722." fol. His diſcourſe on the four Roman Ways in Britain is printed in the ſixth volume of Leland's Itinerary [E]. His "Remarks on a Roman Inſcription found at Lan- "cheſter," in the Philoſophical Tranſactions, vol. XXX. p. 823; and in vol. XLIII. p. 265. extracts of two of his letters to Mr. Peter Collinſon, F. R. S. concerning "the vegetation of melon ſeeds 33 years old," and of "a foſſil ſkeleton of a man, found at Lathkill-dale near "Bakewell, in the county Derby," dated in 1743 and

[B] Dr. Stukeley, his brother in-law, inſcribed to him the ſeventh Iter of his own Itinerarium Curioſum, which he entitles Iter Septimum Antonini Aug.

[C] The original work was reprinted after the author's death, with large additions and improvements, in two volumes, 12mo. Par. 1739.

[D] This curious monument was publiſhed by ſubſcription under the auſpices of the Society of Antiquaries, who directed Mr. Gale to get it tranſcribed from the original in the Cotton Library. See Britiſh Topography, vol. II. p. 444. A copy of it, prepared by Mr. Gale for a new edition, is ſtill exiſting. See the corrections tranſcribed from the margin of it in the "Reliquiæ Galeanæ."

[E] "The author is a gentleman of "excellent learning and great judge- "ment in theſe affairs. He hath "ſtudied the ſubject with all poſſible "care and diligence, and as this Eſſay "is written with abundance of mo- "deſty, and without any affectation, "ſo I do not queſtion but it will be a "ſtanding monument of the author's "fame, and will meet with a favour- "able reception from all ſuch as have "a juſt value for learning and anti- "quities." Hearne's Preface to vol. VI. In the Preface to vol. VII. he ſays, the author "left no means unattemp- "ted to trace the courſe of the four "great military ways through this "iſle, and to that end made all the "enquiries he could after them, which "hath met with due approbation from "the beſt antiquaries."

1744.

1744[F]. "Explanation of a Roman altar found at "Caſtle Steeds in Cumberland," in Gent. Mag. vol. XII. p. 135. In Horſley's "Britannia Romana," p. 332, &c. is publiſhed, "An Account of a Roman Inſcription found "at Chicheſter. By Roger Gale, Eſq." "Obſervations "on an inſcription at Spello, by Fred. Paſſarini and Roger "Gale, Eſq;" are printed in Archæologia, vol. II. p. 25. He preſented to Mr. Drake's Hiſtory of York a plate of a beautiful little bronze female buſt, which he ſuppoſed Lucretia, found at York, and in his poſſeſſion, engraved by Vertue. To him alſo Mr. Drake acknowledges himſelf obliged for a diſcovery that fixes the building of the Chapter-houſe at York to Archbiſhop Grey. He died at Scruton, June 25, 1744, in his 72d year, univerſally eſteemed, and much lamented by all his acquaintance; and left all his MSS. by will to Trinity College, Cambridge [G], of which he was once Fellow, and his cabinet of Roman coins to the public library there [H], with a compleat catalogue of them drawn up by himſelf. His correſpondence included all the eminent Antiquaries of his time; and Mr. George Allan of Darlington is poſſeſſed, by gift of his grandſon, of a large collection of letters to and from him, the principal of which are printed in the Reliquiæ Galeanæ, as a valuable addition to antiquarian literature. P. 407.

The late Mr. Cole of Milton had ſeveral of his letters to Mr. Browne Willis, concerning various matters of Antiquity: with a MS. Hiſtory of the Town of North-Allerton in Yorkſhire. It is of a good length, being written on two or three ſheets of paper, and was probably drawn up by Mr. Gale for Mr. Willis, to have been inſerted in his Notitia Parliamentaria, according to the plan of the two firſt volumes of that work; but the deſign being altered in his next volume in 1750, it was omitted. However, Mr. Gale has given the principal occurrences relating to that borough in his "Obſervationes in Appendicem Regiſtri "Honoris de Richmond," pp. 173, 174, 175, 176. and in "Obſervationes in Regiſtrum" at the end, p. 137. 238. The curious will nor be diſpleaſed to find it printed at

[F] At a meeting of the Royal Society, March 3, 1731, Mr. R. Gale read a learned diſcourſe concerning the Papyrus and Stylus of the Ancients, extracted in Engliſh from a larger Diſcourſe in Latin, compoſed by Sir John Clerk, Baron of the Exchequer in Scotland; and at the ſame time he preſented them with the original.

[G] Stukeley's Caraufius, I. p. 153.

[H] Mr. Cole copied many years ago from thence a folio of his gift, containing the eſcheats of the counties of Cambridge and Huntingdon.

large

large in the "Reliquiæ Galeanæ;" in which is alſo included Mr. Gale's hiſtory of his own pariſh of Scruton. Dr. Knight, who had been with Mr. Gale at Scruton not long before his death, told Mr. Cole that he ordered himſelf to be buried in the church-yard there, in a vault by himſelf about 8 or 10 feet under-ground, and that a plank of marble ſhould be laid over the vault under-ground, with an inſcription deeply cut, with his name, ſtation, and time of deceaſe. He married Henrietta daughter of Henry Raper, of Ealing, Eſq; who died 1720, by whom he had Roger-Henry, born 1740, admitted Fellow-Commoner of Sydney College, who by Catharine, daughter of Chriſtopher Crow, of Kipling, Eſq; left iſſue Catharine, born 1741; Roger, born 1743; and Samuel, born 1751, who was admitted about the year 1769 Fellow-Commoner of Trinity College, but in 1770 removed to Ben'et. He had a manor at Cotenham near Cambridge left to him by Mrs. Alice Rogers, for whom he erected an elegant monument in that church; but this lying at a great diſtance from his other poſſeſſions, he ſold it many years before his death. CHARLES GALE, the Dean's ſecond ſon, was admitted penſioner of Trinity College, 1695, and ſcholar of the Houſe April 23, 1697. He was afterwards rector of Scruton, and died in 1738, having married Cordelia, daughter of Mr. Thomas Thwaits of Burrel, who died 1721, leaving four ſons, of whom the eldeſt, Thomas Gale, M. A. ſucceeded to his father's rectory in 1738, and that of Weſt Rumton in the ſame county in April 1742, and died July 7, 1746.

GALE (SAMUEL), the youngeſt of the Dean's ſons, was born in the pariſh of St. Faith, near St. Paul's, London, Dec. 17, and baptiſed Dec. 20, 1682; Samuel Pepys [A], Eſq; being one of his godfathers. He was educated at St. Paul's ſchool, when his father was maſter there, and intended for the Univerſity; but his elder brother Roger being ſent to Cambridge, and his father dying 1702, he was provided for in the Cuſtom-houſe, London, and at the time of his death was one of the Land Surveyors there [B]. He was one of the revivers of the Society of Antiquaries

[A] This gentleman gave his library, containing a number of ancient and modern political tracts, particularly thoſe relating to the Admiralty, of which he was Secretary, to Magdalen College, Cambridge. He was probably Mr. Gale's maternal uncle.

[B] Mr. Drake, in his Eboracum, Pref. p. 9, thus ſpeaks of him, as being in ſome public employ.

"What

quaries in 1717, and their firſt Treaſurer. On reſigning that office, 1739-40, he was preſented by them with a ſilver cup, value ten guineas, made by Mr. Dingley, and inſcribed

SAMUELI GALE, ARM.
OB. QUAESTURAM
AMPLIUS XXI ANNOS
BENE ET FIDELITER GESTAM
SOCIETAS ANTIQUARIORUM
LONDINENSIS, L. D. D. [c]

He was a man of great learning and uncommon abilities, and well verſed in the Antiquities of England, for which he left many valuable collections behind him [d]; but printed nothing in his life-time, except "A Hiſtory of "Wincheſter Cathedral [e], London, 1715," begun by Henry Earl of Clarendon, and continued to that year, with cuts. His Eſſay on Ulphus's Horn at York is in the

"What has ſerved greatly to enrich the Eccleſiaſtical part of this work, are the Collections of Mr. Samuel Gale. That gentleman had a deſign of once publiſhing ſomething on this ſubject himſelf; and, from his father's papers and his own induſtry, he had made a conſiderable progreſs in it. Being called from an attention on theſe matters to a publick employ, his deſign, of courſe, dropped with it. By which means the world is fruſtrated from ſeeing a more noble performance than I am able to give. Upon my application to this gentleman for ſome intelligence, he very readily put all his papers into my hands; told me he could not now think of publiſhing them himſelf; and wiſhed they might be of any uſe or ſervice to my intended performance. What uſe they have been to me the reader may find in the courſe of the Church account; where, eſpecially in the Appendix, are many things printed from theſe papers, and ſome I think of great value." See Appendix, p. lxxiv. In p. xci. Mr. Drake has publiſhed part of Sir Thomas Herbert's Hiſtory of Rippon church, from a MS. belonging to Roger Gale.

[c] A drawing of it was made for the Society, and Mr. Vice-Preſident Alexander preſented it to Mr. Gale.

[d] One of the Gales, probably Samuel, furniſhed Hearne with various readings of Leland's Itinerary. See Deſcription of an original portrait on wood of Fair Roſamond, in Mr. S. Gale's poſſeſſion, who referred it to the time of Henry VII. by Hearne in Gloſſary to Peter Langtoft, p. 561. Vertue's prints of the old chapel under London Bridge were deſigned under his patronage, and with his perſonal aſſiſtance and that of Dr. Ducarel: both their portraits appear in the print.

[e] The plate of the monument of Weſton earl of Portland, in this Hiſtory, is inſcribed by him to his brother Roger. I ſuppoſe this was publiſhed by the late Dr. Richard Rawlinſon; for Mr. Gale's Preface is dated London, Sept. 8, 1715; the Dedication to Sir Jonathan Trelawny, biſhop of Wincheſter, from whom he acknowledges favours, having no date. Probably he gave it to Dr. Rawlinſon, as he did his Collections relating to York to Mr. Drake, to do what he would with it; for he was living at the publication in 1715, and long after. That it was not a poſthumous performance, is evident from Vander Gucht the engraver's inſcription on his 5 plates of the curious old font in this Cathedral to him, where he calls him, in 1723, "Samuel Gale of "London, Gent." He lived near 40 years after the publication.

Archæologia, vol. I. p. 168 [F]. Another on Cæſar's Paſſage over the Thames. Ib. p. 183. which is criticized in vol. II. p. 145. He died of a fever, Jan. 10, 1754, at the age of 72, univerſally eſteemed, at his lodgings the Chicken-Houſe at Hampſtead, and was buried Jan. 14, by Dr. Stukeley, in the new burying-ground near the Foundling Hoſpital belonging to St. George's pariſh, Queen Square, of which Dr. Stukeley was rector. His very valuable library, and fine collection of prints by Hollar, Callot, &c. were ſold by auction in 1754 by Mr. Langford. Mr. Gale dying a batchelor and inteſtate, adminiſtration of his effects was granted to his only ſiſter Elizabeth, who in 1739 became the ſecond wife of Dr. Stukeley, and died before her huſband, leaving no children. By that means all her brother's MSS. papers, &c. fell into Dr. Stukeley's hands. The Dr. had a deſign, 1760, to draw up an eulogium on him and his brother Roger, and to ſpeak it before the Society of Antiquaries, to whoſe revival theſe three Antiquaries had jointly contributed in 1717 [G], but this was not executed. After Dr. Stukeley's deceaſe, Dr. Ducarel (by the generoſity of Mrs. Fleming, Dr. Stukeley's daughter by his firſt wife) was favoured with ſeveral of Mr. Samuel Gale's MSS. which are now, 1784, in his poſſeſſion; among theſe are, Mr. Gale's Hiſtory of York Cathedral in folio, often mentioned by Mr. Samuel Drake, who alſo cites a MS. given him and drawn up by Mr. Samuel Gale on the city of York; his "Tour through many parts of "England in 1705;" and many other valuable articles communicated by Dr. Ducarel to the editors of the "Reliquiæ Galeanæ."

[F] This Eſſay was read before the Society, and ordered to be printed; but Mr. Gale for a particular reaſon declined it. After his death, Dr. Stukeley, being his executor, found it among his papers, and gave it Dr. Ward for the uſe of the Society. The Horn had before been engraved by the Society from a drawing in Mr. Gale's poſſeſſion by B. M. and is drawn in Drake's Eboracum, in the Appendix to which Mr. Drake was in hopes of inſerting it. See p. 481. A Latin diſſertation on this Horn by Mr. Gale is in MS. in the hands of Dr. Ducarel and Mr. Gough with this title: "De Cornu "antiquo Anglo Danico in Baſilica "Divi Petri Eboraci adverſato; ſive "de inveſtiturâ eidem eccleſiæ ab "Ulpho principe conceſſa, Diſſertatio "Hiſtorica, auctore Sam. Gale arm." The ſame Society engraved the font in St. James's church from another drawing in the ſame collection, by C. Woodfield, exhibited to them by Mr. Gale while treaſurer. Woodfield made the drawings for the Hiſtory of Wincheſter Cathedral, and the Society are poſſeſſed of his originals of two of them, probably by the gift of Mr. Gale.

[G] The curious reader will be much gratified by conſulting the "Reliquiæ Galieanæ" on this ſubject.

GALEANO (JOSEPH), a phyſician of great repute at Palermo; and not for ſkill and learning in his profeſſion only, but for his taſte alſo and knowledge of Theology, Mathematics, Poetry, and polite literature in general. There are ſeveral works of his, in Italian, upon different maladies; and ſome alſo in Latin, particularly "Hippocrates Redivivus paraphraſibus illuſtratus." We owe to him alſo a collection of little pieces of the Sicilian Poets, in five volumes. He died in 1675, greatly regretted; for he was a kind of oracle with his countrymen.

GALEN (CLAUDIAN [A]), after Hippocrates, prince of the Greek phyſicians, was a native of Pergamus [B] in the Leſſer Aſia, where he was born about A. D. 131, in the reign of the emperor Adrian. His father, whoſe name was Nicon [C], had the character of a very worthy gentleman, and was poſſeſſed of an ample fortune. He was alſo well verſed in polite literature, underſtood Philoſophy, Aſtronomy, and Geometry, and had taſte and ſkill in Architecture. Thus qualified, he ſpared no coſt or pains in his ſon's education, and took the trouble himſelf to inſtruct him in the firſt rudiments of learning; after which he procured him the beſt maſters of the age, both in Philoſophy and Eloquence. He began his ſtudies in the ſchool of the Stoics, and, paſſing thence to that of the Academics, proceeded to the Peripatetics, and then looked into the gardens of Epicurus. The lectures, in the three former, he attended with diligence and delight, treaſuring up their precepts for his uſe; but the Epicurean doctrines were not at all reliſhed by him. Reviewing the whole, he ſeems to have fixed his choice upon Ariſtotle; though we ſometimes find him not ſparing the memory of that father of Philoſophy, who, he would make us be-

[A] We find this ſurname given him in the title-page of his books; though in his writings he conſtantly calls himſelf Galen ſimply, without any addition. If he really had this ſurname, he aſſumed it without doubt from the Claudian family at Rome; it being uſual for the Greek phyſicians to borrow their ſurnames from the moſt eminent Roman families. Middleton's Works, vol. iv. p. 194. edit. 1752. 4to.

[B] In this city was a temple dedicated to Æſculapius, to which deity Galen was particularly devoted

[C] Galen has not thought proper to mention his mother's name, but tells us in general, that ſhe was a notable houſewife, of ſtrict virtue and inflexibly chaſte; but of ſo violent a temper, that in the rage of her paſſion ſhe would bite and tear the ſervants with her teeth. So that, to be ſure, her yoak-fellow, honeſt Niky, led much ſuch another life with her, as did Socrates with the amiable Xantippe.

lieve,

lieve, borrowed the ſoundeſt parts of his Phyſics from Hippocrates.

Thus grounded in the ſchool and univerſity learning of thoſe times, he choſe Phyſic for his profeſſion, being determined thereto by a dream with his father had a little before his death. In this purſuit, he put himſelf two years afterwards under a diſciple of Athenæus, founder of that which is called the Pneumatic ſect [D]. It muſt be obſerved, that Phyſic had undergone the ſame fate with Philoſophy, and like that was broken, at this time, into ſeveral diviſions and ſub-diviſions. The three principal ſects were the Dogmatiſts or Rationaliſts, the Methodiſts, and the Empirics. Of theſe, the Pneumatics, or Spiritualiſts, were a branch of the Methodiſts; and as their practice was founded upon a few principles eaſily underſtood, they rejected Philoſophy as of no uſe at all in medicine. Upon that principle, this firſt maſter of Galen was ſo far from thinking Logic, for inſtance, to be a neceſſary preparative for the ſtudy of his profeſſion, that he did not ſcruple even to glory in his ignorance of that art. But this behaviour gave great diſguſt to his ſcholar, who thereupon left him, and applied himſelf to ſeveral other maſters of each ſect indiſcriminately. Herein following the ſame method he had taken in Philoſophy, he appropriated whatever he judged of ſervice to him, without regard to parties [E]: yet, in general, preferred the Dogmatiſts, and eſpecially their founder, Hippocrates, greatly above the reſt.

Having

[D] They were ſo called, becauſe to the four elementary qualities of bodies, they added a fifth, called, πνευμα, or ſpirit, which they maintained penetrated all bodies, and preſerved them in their natural ſtate; an opinion evidently borrowed from the Stoics; for which reaſon, Chryſippus, one of the moſt celebrated of thoſe philoſophers, is called the father of this ſect by Galen. Introduct. ſeu Medicus, ch. ix. It is this opinion which is ſuggeſted by Virgil, in the following much-admired lines:

Principio cœlum et terras campoſque liquentes,
Lucentemque globum lunæ, Titaniaque aſtra,
Spiritus intus alit; totamque infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.

ÆNEID. lib. vi.

Athenæus, applying this ſyſtem to medicine, maintained that the greateſt part of diſeaſes were owing to ſome perturbation or taint of this ſpirit; which as to its nature he held to be a ſubſtance capable of expanſion and contraction. Galen. Ibid.

[E] For inſtance, from Meccius, one of theſe maſters, he learned the compoſition and uſe of the theriacum Andromachi, both as a preſervative, and a remedy in caſe of the plague. Galen de uſu theriac. ad princip. From another, called Stratonicus, he took up his opinion, that the iſſue is male or female, as the ſeed of either parent is predominant in the act of generation. Id. de ſemine, lib. ii. Æſerion, a third maſter, ſhewed him a remedy

Having exhauſted all the ſources of literature to be found at home, he reſolved to travel abroad, in order to improve himſelf among the moſt able phyſicians in all parts; intending at the ſame time to take every opportunity, which his travels would give him, of inſpecting on the ſpot the plants and drugs of the ſeveral countries through which he paſſed. In this view he went firſt to Alexandria, where he continued ſome years, induced thereto by the then flouriſhing ſtate of the arts and ſciences there. From thence he paſſed into Cilicia; and, travelling through Paleſtine, viſited the iſles of Crete and Cyprus, and other places. Among the reſt, he made two voyages to Lemnos, on purpoſe to view and examine the Lemnian earth, which was ſpoken of at this time as a conſiderable medicine. In the ſame ſpirit he went into the lower Tyria, to get a thorough inſight into the true nature of the Opobalſamum, or balm of Gilead. Having completed his deſign, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, yet had made ſome conſiderable advances towards improving his art. For inſtance, he had acquired a particular ſkill in the wounds of the nerves, and was poſſeſſed of a method of treating them never known before. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was ſo ſucceſsful that not a ſingle one periſhed by any wounds of this kind. By the bye, we ſee here, as well as in ſeveral other inſtances, that Galen ſtudied, underſtood, and practiſed Surgery, as well as Phyſic. He had been four years at Pergamus, exerciſing his faculty with unrivalled fame, when, being made uneaſy by ſome ſeditious diſturbances, he quitted his country and went to Rome, reſolving to ſettle in that grand capital. But his views were diſappointed. The phyſicians there, ſenſible of the danger of ſuch a competitor, found means by degrees to undermine him, ſo that he was obliged to leave the city in a few years. However, he had in that time made ſeveral acquaintances, both of conſiderable rank, and the firſt character for learning. Among others, he had a particular connexion with Eudemus, a peripatetic philoſopher of great repute. This perſon he cured of a fever, which from a quartan had degenerated into a triple quartan, by the ill-judged appli-

a remedy for the bite of a mad dog, or the hydrophobia, which was much eſteemed by Galen. Id. de ſimpl. medicam. lib. ii. And in general he improved himſelf in Anatomy under moſt of theſe maſters.

cation which the patient had made of the theriacum; and what is ſomewhat remarkable, Galen cured the malady with the ſame medicine that had cauſed it; and moreover predicted when the fits would firſt ceaſe to return, and in what time the patient would be entirely recovered. In effect, ſo prodigious was his ſkill and ſagacity in theſe fevers, that, if we may believe his own words, he was able to predict from the firſt viſit, or from the firſt attack, what ſpecies of a fever would appear, a tertian, quartan, or quotidian. Beſides Eudemus, he was greatly eſteemed by Sergius Paulus, prætor of Rome; as alſo, by Barbarus, uncle to the emperor Lucius; by Severus then conſul, and afterwards emperor; and laſtly, by Boethus, a perſon of conſular dignity, in whoſe preſence he had an opportunity of making diſſections, and of ſhewing, particularly, the organs of reſpiration and the voice. His reputation, likewiſe, was much encreaſed by the ſucceſs which he had in recovering the wife of Boethus, who on that occaſion preſented him with four hundred pieces of gold. But what he valued himſelf moſt upon, was the caſe of a lady, who was ſaid to lie in a very dangerous condition; when being called to her, he preſently diſcovered her ladyſhip's diſorder to be, that ſhe was deeply in love with a rope-dancer [F].

Meanwhile, ſo many proofs of his ſuperior ſkill, added to the reſpect ſhewn him by ſeveral principal perſonages, created him, as has been ſaid, ſo many enemies among his brethren of the faculty, that he found it neceſſary to quit the city [G], after a reſidence there of about four or five years; conſequently, he was about thirty-three when he returned to Pergamus. But he had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, ſent for him to Aquileia, where they reſided at that time. He was no ſooner arrived in this city, than the plague, which had ſhewn itſelf a little before, broke out with freſh and greater fury, ſo that the emperors were obliged to remove, attended with a very ſmall retinue. Lucius died on the road, but his corpſe was carried to

[F] In this diſcovery he raiſed himſelf to a rivalſhip with Hippocrates, and that was the circumſtance which pleaſed him ſo much in it. The father of Phyſic, as well as Eraſiſtratus, had given ſuch another proof of his ſagacity in the caſe of two princes, who were thought to be ill of a ſlow fever, which they found out to be the pure effect of love.

[G] He tells us in another place, that he was forced from Rome at this time by the plague, and apparently both cauſes conſpired in determining him to that meaſure. Galen de lib. propr. c. 1.

Rome;

Rome; and our phyſician found means, though not without ſome trouble, to follow ſoon after. He had not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany; but Galen excuſed himſelf, alledging, that Æſculapius, for whom he had a particular devotion, ever ſince the God cured him of a mortal impoſthume, had advertiſed him in a dream never to leave Rome again. The emperor yielding to his ſolicitations, he continued in the city; and it was during the abſence of Marcus that he compoſed his celebrated treatiſe, "De uſu partium," and ſome others.

All this while the faculty ſtill retained their old grudge, and perſecuted him continually, inſomuch that he was apprehenſive of ſome deſign againſt his life. Under this ſuſpicion, he very often retired to a country-houſe, where Commodus the emperor's ſon reſided. That prince was then under the tuition of Pitholaus, to whom the emperor had given orders, if his ſon ſhould be taken ill, to ſend for Galen. This order gave our phyſician an opportunity of attending the prince in a fever, which appeared very violent on the firſt acceſs. He had the good fortune to remove the diſeaſe, and the following elogium was made by Fauſtina the princeſs. "Galen," ſays ſhe, "ſhews his "ſkill by the effects of it, while other phyſicians give us "nothing but words." He alſo cured Sextus, another of Marcus's ſons, and predicted the ſucceſs, againſt the opinion of all his colleagues. Thus he raiſed his fame above the reach of envy; and he continued not only to preſerve, but increaſe it. The emperor, after his return from the German expedition, was ſuddenly ſeized in the night with the gripes, which, being followed by a great flux, threw him into a fever. Next day, he took a doſe of hiera picra, and another of the theriacum [H]; after which, the doctors

[H] The emperor during his abſence had ſent to Galen to prepare the theriacum in the manner he had ſeen it done by his firſt phyſician Demetrius. The commiſſion was executed entirely to the ſatisfaction of Marcus, as he ſignified after his return to Rome. Galen obſerves, that the emperor was a good judge of this medicine, being uſed to take it every day as a preſervative againſt poiſon; and he found this of Galen's ſo good, that he reſolved to make uſe of it ſoon after it was finiſhed, contrary to the uſual cuſtom of letting it ſtand a while, till the opium loſt ſome of its ſoporiferous quality. Ibid. de Antidotis, lib. i. It is remarkable, that this medicine was ſo much eſteemed by a ſucceſſion of emperors after Nero, that in preparing it, they ordinarily examined the drugs themſelves. To this purpoſe, we find our author obſerving in the ſame work (lib. xiii.) that he had made the theriacum for the emperor Severus, but it was not ſo good as that made for Marcus; becauſe Commodus, who ſucceeded this laſt

doctors who had attended his perſon in the army, ordered him to be kept quiet, giving him nothing but a little broth for the ſpace of nine hours. Galen, being called in ſoon after, attended with the reſt, who, upon feeling the patient's pulſe, were of opinion that he was going into an ague. The emperor, obſerving that Galen ſtood ſtill without approaching him, aſked the reaſon: Galen replied, that his pulſe being touched twice by his phyſicians, he depended upon them, not doubting but they were better judges of the pulſe than he was. The emperor, little ſatisfied with this anſwer, immediately held out his arm. Whereupon Galen having conſidered the pulſe with great attention; "I pronounce (ſays he) that we have no-"thing to do here with the acceſs of an ague: but the "ſtomach is overcharged with ſomething that remains "undigeſted, which is the true cauſe of the fever." Theſe words were no ſooner uttered, than the prince cried out aloud, "That is the very thing, you have hit the caſe "exactly;" and repeating the words three times, aſked what muſt be done for his relief. "If it was the caſe of "any other perſon," replied Galen with exact addreſs, "I ſhould order a little pepper infuſed in wine, which I "have often tried with ſucceſs in this caſe; but as it is "the cuſtom to adminiſter to ſovereign princes only mild "remedies, it ſuffices to apply hot to the ſtomach a piece "of flannel dipt in the oil of ſpike." Marcus did not neglect to make uſe of both theſe remedies; and in the iſſue ſays to Pitholaus, his ſon's governor, "We have "but one phyſician [1]. Galen is the only valuable man "of the faculty."

Galen de precognitione, lib. ix.

Thus diſtinguiſhed above his contemporaries, did this prince of phyſicians continue to practiſe at Rome, the capital of the world, till he was obliged to ſubmit to fate like other mortals. His death happened A. D. 201, in his 70th year; he had uſually enjoyed a perfect ſtate of health, the effect of obſerving a ſtrict regimen both in diet and exerciſe: for, being ſubject to frequent diſorders in his younger days [K], he ſtudied his own conſtitution, and having fixed

prince, had not taken care to get good drugs, the cinnamon eſpecially, which was one of the principal, being bad.

[1] It is ſomewhat remarkable, that notwithſtanding his frequent attendance, as well as cures performed, upon this emperor, he never acquired the title of Archiater. Le Clerc's Hiſt. lib. xi. c. 1. p. 3. Perhaps the title was not coined at that time.

[K] Before he was eight and twenty, he hardly paſſed a year without ſome diſorder; we have already mentioned an impoſthume, which was cured by the

fixed the methods of preſerving it, followed them ſtrictly. This was nothing more than taking care to eat ſuch meats as were of eaſy and equal digeſtion, abſtaining particularly from ſummer fruits, confining himſelf to figs and raiſins, and uſing a conſtant equal exerciſe. By following theſe rules, he never had any diſtemper, except once a fever of one day's continuance, occaſioned by too much ſtudy and over-fatigue.

He was a man endowed with excellent parts, and, having the advantage of the beſt education, became not only a great phyſician, but alſo a great philoſopher; and was particularly happy in a facility of expreſſion, and an unaffected eloquence. However, his ſtyle is Aſiatic, that is, extremely diffuſe; his ſentences are ſometimes perplexed, and ſometimes abſolutely obſcure. The great number of books which we have of his compoſing, to paſs over thoſe we have loſt [L], are a convincing proof how little pains it coſt him to write. Suidas tells us, that he wrote not only of Phyſic and Philoſophy, but of Geometry and Grammar too. There are reckoned above 500 books of his upon Phyſic only, and about half that number upon other ſciences. He even compoſed two books, containing a catalogue of his works; ſhewing the time and place in which ſome of them were compoſed, together with the occaſion of writing them, and the proper order of reading them [M].

As a phyſician, his character is too well known at this time of day to need any commendation. We ſhall only take notice of the eſteem which the ancients had for him. Athenæus, his contemporary, ſhews the great opinion he had of his merit as a philoſopher, by making him a gueſt at his feaſt of the Philoſophers; where he not only compliments him upon the great number of his writings, but adds, that in elocution and perſpicuity of ſtyle he was inferior to none [N]. Euſebius, who lived about 100 years after

the aſſiſtance of Æſculapius. Of this he gives the following account: "Being afflicted," ſays he, "with a "fixed pain in that part where the "diaphragm is faſtened to the liver, "I dreamt, that Æſculapius adviſed "me to open that artery which lies "between the thumb and ſecond "finger of my right hand. I did "ſo, and immediately found myſelf "well."

[L] It is certain, ſome of them were loſt in his life-time by a fire which deſtroyed the Temple of Peace at Rome, where they were depoſited. That Temple was one of the ſchools of the phyſicians. Le Clerc, "Hiſt. "of Phyſic," P. III. lib. ii. c. 1.

[M] Theſe ſtand at the head of the liſt of his works, by Chartier.

[N] It is not indeed Athenæus, but the author of the arguments prefixed

after him, obſerves, that the veneration in which Galen was held as a phyſician, was ſuch, that many looked upon him as a God, and even paid him divine worſhip [o]: accordingly Trallian gives him the title of "moſt divine." Oribaſius, who flouriſhed ſoon after Euſebius, and was himſelf an Archiater [p], teſtified his eſteem for Galen, by the extracts he made of his works, as well as by the praiſes which he beſtows upon him. Ætius and Paulus Ægineta have alſo copied Galen, eſpecially the laſt; and his works were commented on by Stephen the Athenian. Avicen, Averroes, and the reſt of the Arabian phyſicians, who take the beſt of what they have from Galen, have not been wanting in their eloges upon him. However, after all, it is certain he had in his own time a conſiderable party to contend with, and theſe latter ages have raiſed up ſome powerful adverſaries to his name. The practice of Hippocrates, which he laboured to re-eſtabliſh, did not triumph over the ſect of the Methodiſts, or other ſects, immediately upon Galen's declaring againſt them. The ſect of the Methodiſts ſupported its credit for ſome ages from that time, and even furniſhed phyſicians to the emperors long after. Yet it mouldered away by degrees; and, maugre all the efforts of the moderns, the party of Galen is very numerous at this day.

Thus we have exhibited the bright ſide of our phyſician's character, but we muſt not cloſe this memoir without ſhewing the other ſide alſo. For the greateſt geniuſes have their proper blemiſhes and defects, which too are often in proportion greater, or at leaſt are ſeen more conſpicuouſly, by being linked to ſo much ſplendor. The foible, which ſtands out foremoſt on this ſide of Galen's character, is his vanity. It is true, this is a weakneſs moſtly incident to great talents; but in Galen it was ſo exceſſive, as to carry him beyond the bounds of prudence and decency. His writings are ſtuck fulſomely full of his own praiſes, and he magnifies himſelf in the ſame degree as he debaſes other phyſicians who differed from him; in refuting whom, he throws out the flowers of an acrimonious rhetoric with an unſparing hand. We have already given a convincing proof of the good opinion he entertained of himſelf, and how little ſcrupulous he was to make his own

to his books that ſays this, but that author was very ancient. Cauſabon's notes upon Athenæus.

[o] Book v. c. ult.

[p] He was Archiater to Julian, who had a great value for him.

eloge

eloge in his recital of M. Aurelius's diſorder. That whole book abounds with ſtories of the ſame caſt, which alſo at the ſame time ſerve to impeach him of pride alſo, and that the moſt unſociable ſpecies of it: I mean, a diſdain and contempt of every body elſe upon the compariſon. In this ſpirit, we ſee him giving way to moſt injurious reproaches againſt the Methodiſts, whom he calls "the aſſes of Theſ-"ſalus [Q]." He obſerved, indeed, more decency towards Eraſiſtratus, Aſclepiades, and others of the more ancient phyſicians; but ſtill, among the praiſes he beſtows upon them, there eſcapes from him haughtineſs enough. But he grows abſolutely inſupportable, in the oſtentatious parade which he makes of having done in Phyſic ſomething like what Trajan had done in the Roman empire. "No perſon whatſoever before me (ſays he) hath ſhewn "the true method of treating diſeaſes. Hippocrates, in-"deed, pointed out the ſame road; but as he was the firſt "who diſcovered it, ſo he went not ſo far therein as were "to be wiſhed. He obſerved no good order; he gave no "attention to ſome indications of great moment; he did "not make all the neceſſary diſtinctions, from an affecta-"tion of brevity in the manner of the ancients: he is "frequently obſcure: and he ſays very little of compli-"cated diſorders. In a word, Hippocrates made a be-"ginning, but there wanted another to finiſh; he opened "the way, but to make the path eaſy was ſtill a QUÆSI-"TUM. We ſaw formerly the roads both dirty and ſtony, "full of briars, and covered with wood. In ſome the "riſe was too ſharp, and the deſcent too ſteep; others "were impracticable, either by reaſon of the wild beaſts "which infeſted them, or the waters and rivers which "croſſed them. In fine, they were too long and too "difficult. Such was the ſtate of the roads in Italy be-"fore they were mended by Trajan. But he ordered "thoſe, that were full of mire or water, to be paved with "cauſeways, threw bridges over the rivers, and ſhortened "the ways which were too long. He cauſed new paths "to be opened over the mountains, where the aſcent and "deſcent were more eaſy, and, avoiding the deſerts, made "a paſſage through an inhabited country. In fine, he ren-"dered the roads practicable, which were not ſo be-"fore [R]." And yet, what is moſt odious of all, after ſo much vaunting and ſelf-homage, we find him de-

[Q] Theſſalus was the principal founder of the methodic ſect.

[R] Method. Medendi. lib. ix. c. 8.

claring himſelf a ſworn enemy to any kind of praiſe: "For my part," ſays he, ſpeaking to his ſcholars or his friends, "I never made the reputation which I might acquire in the world any part of my ſtudy: my ſole aim was truth and ſcience. It is for this reaſon that I never ſet my name to any of my books; and I have even forbid your making any extravagant eloges for me, as is your cuſtom to do [s]."

Galen is likewiſe reproached with being ſuperſtitious; and we have given an inſtance of his opening a vein, in conſequence of a dream. He tells us alſo in the ſame place, that he had two more dreams of the ſame kind; and ſays in another place, that, being once conſulted in the caſe of a ſwelled tongue, he directed a purge, and ſomewhat cooling to be held upon the part: the patient took the purge, and had a dream the ſame night, in which he was ordered to apply a gargle of lettuce juice, which ſucceeded very well [t]. But this ſuperſtition was the religion of his country, of which Æſculapius, as he tells us, was the God [u], and was held to be that particular God whoſe province it was to aſſiſt the ſick in dreams. Trallian, indeed, tells a ſtory which, if true, would put the point beyond all doubt. That phyſician quotes a paſſage from a book, as he ſays, of our author's, wherein he writes to this effect: "Some people hold charms and enchantments to be no better than old wives ſtories, and I myſelf was a long time of that opinion. But what I have clearly ſeen ſince upon this ſubject hath convinced me that they have a great effect. Having often tried them with ſucceſs in the ſtings of ſcorpions; and ſometimes ſeen bones that ſtuck in the throat diſcharged by the force of ſome words, &c." The book is quoted under the title, "Of the manner of treating diſorders according to Homer." But, as no ſuch book of Galen's is now in being, the genuineneſs of it may be fairly queſtioned; and it is certain, that he never gave into the idle tales of other phyſicians concerning certain ſacred plants and magical remedies [w].

[s] Ibid. lib. vii. in principio.

[t] Ibid. lib. xiv. c. 8. No wonder, that the God ſhould indicate a medicine of the ſame nature which Galen had directed. There is plainly nothing more in it than this. The patient had in his head ſome cooling remedy all day, and dreamt at night, that the juice of lettice was what he wanted; and at the ſame time dreamt that Æſculapius told him to apply that juice. It would be wrong to think the patient leſs credulous than the doctor, who had ſo much faith in Æſculapius.

[u] "De ſanitate tuenda," lib. i. cap. 8.

[w] "De ſimpl. medicament. facultat." lib. vi. in the beginning.

He

He is alſo charged with bearing a particular enmity to the Chriſtians: it is true that, ſpeaking of the Methodiſts and other ſects in phyſic, he ſays, "That their ſeveral "followers were as obſtinately attached to their parties, "as the diſciples of Moſes and Chriſt were to theirs." But this does not imply any particular ill-will againſt the Chriſtians, or that he thought worſe of them than the Pagans generally did. As to the ſtory that is told, of Galen's hearing in his old age of the miracles wrought in Judæa by the name of Jeſus, and reſolving to take a journey thither to ſee them, but that he died on the road, or upon the borders of the country, after lying ill ten days of a fever [x]; it is all a monkiſh forgery.

[x] See Galen's life prefixed to the edition of his works by Chartier.

GALILEI (GALILEO), a moſt eminent aſtronomer and mathematician, inventor of the teleſcope, and particularly diſtinguiſhed by the title of Lynceus, was the ſon of Vincenzo Galilei, a nobleman of Florence, not leſs diſtinguiſhed by his quality and fortune, than conſpicuous for his ſkill and knowledge in muſic; about ſome points in which ſcience he maintained a diſpute with the famous Zarlinas. His wife brought him this ſon [A], Feb. 19, 1564, either at Piſa, or, which is more probable, at Florence. He was bred very indifferently, no great care being taken to provide him proper maſters of any note; but the natural vigour of his parts ſupplied the want of inſtructions. The father performing well upon the lute, and having ſome ſkill in mathematics, the ſon followed his example, and made himſelf maſter of both: the former was an elegant amuſement to refreſh his mind when fatigued with the ſtudy of the latter, to which he was led, both by genius and inclination, to make the principal and indeed the ſole view of his life. He needed no directions where to begin. Euclid's Elements was well known to be the beſt foundation in this ſcience. He, therefore, ſet out with reading that treatiſe; and proceeded thence to ſuch authors as were in moſt eſteem, ancient and modern. He

[A] We have ſaid his wife brought him this ſon, herein following Mr. Saliſbury againſt Nicias Erythræus's aſſertion in his "Pinotheca," (p. 239. Lipſ. 1712.) that Galileo was a baſtard; whereas Mr. Saliſbury obſerves, that he had received letters written expreſsly concerning our author, none of which had the leaſt word whereon to ground a belief of this aſperſion, which, he ſays, Erythræus might probably caſt on him, in order to gratify the Barberini, his patrons, who were implacable enemies to Galileo.

made

made himſelf ſo much a maſter in this way, that, in 1592, he was appointed profeſſor of mathematics in the univerſity of Padua, where he ſpoke his inaugural ſpeech, Dec. 7, that year: ſoon after which, out of an eſteem for his genius and erudition, he was recommended to the friendſhip of Tycho Brache [B]. He had already, even long before 1686, written his "Mechanics," or a treatiſe of the benefits derived from that ſcience and from its inſtruments, together with a fragment concerning Percuſſion [C]; as alſo his "Balance," wherein, after Archimedes's problem of the crown, he ſhewed how to find the proportion of alloy, or mixt metals, and how to make the ſaid inſtrument. Theſe he had read to his pupils, at his firſt coming to Padua, in 1593.

While he was profeſſor at Padua, viſiting Venice, then famous for the art of making glaſs, he heard that in Holland there had been invented a glaſs, through which very diſtant objects were ſeen as diſtinctly as thoſe near at hand. This notice was ſufficient for Galileo; his curioſity was raiſed; and put him upon conſidering what muſt be the form of ſuch a glaſs, and the manner of making it. The reſult of his enquiry was the invention of the teleſcope, produced from this hint, without having ſeen the Dutch glaſs. All the diſcoveries he made in aſtronomy were eaſy and natural conſequences of this invention, which opening a way, till then unknown, into the heavens, thereby gave that ſcience an entirely new face. Nor can a better teſtimony of his merit therein be produced, than the attempt which was made by a certain profeſſor in a famous univerſity to diſparage it. This gentleman, when he firſt ſaw a teleſcope, and heard a deſcription of it, did not ſcruple to aſſert, that the invention was taken from Ariſtotle; and ſhewing a paſſage, wherein that philoſopher gives the reaſon, why the ſtars are ſeen in the day-time from the bottom of a deep well, ſaid to the by-ſtanders; "See here the well, which the tube of the "Teleſcope reſembles: here are the thick vapours, from "whence the invention of the chryſtals was taken: here "the ſight is fortified, while the beams are tranſmitted "more thick and obſcure through the chryſtalline." Galileo himſelf tells this ſtory; and in a true ſpirit of raillery,

[B] Tychonis Vita, p. 174. Paris 1674, 4to.

[C] The firſt of theſe was publiſhed by Merſennus at Paris in 1634, inter Merſenni opera, vol. i. and both of them by Menoleſſ. vol. i.

raillery, no leſs juſt than acute, of which he was very capable, compares ſuch men to Alchemiſts, who dream that the art of making gold was known to the ancients, being concealed under the fables and fictions of the poets [D]. One of his firſt diſcoveries was, four of Jupiter's Satellites, which he called the Medicean Stars or Planets, in honour of Coſmo II. grand-duke of Tuſcany, who was of that noble family. Coſmo ſent for our aſtronomer from Padua, and made him profeſſor of mathematics at Piſa, with a very handſome ſtipend, in 1611; and the ſame year, ſoon after inviting him to Florence, gave him the poſt and title of principal philoſopher and mathematician to his highneſs.

He had been but few years at Florence, before he was convinced by ſad experience, that Ariſtotle's doctrine, however ill-grounded, was held too ſacred to be called in queſtion. Having obſerved ſome ſolar ſpots in 1612, he printed that diſcovery the following year at Rome; in which, and in ſome other pieces, he ventured to aſſert the truth of the Copernican ſyſtem, and brought ſeveral new arguments to confirm it [E]. This ſtartled the jealous eye of the Jeſuits, who thereupon procured a citation for him to appear before the Holy-Office at Rome, in 1615; where he was charged with herefy, for maintaining theſe two propoſitions: 1. That the Sun is in the center of the world, and immoveable by a local motion; and, 2. That the earth is not the center of the world, nor immoveable, but actually moves by a diurnal motion. The firſt of theſe poſitions was declared to be abſurd, falſe in philoſophy, and formally heretical, being contrary to the expreſs word of God: the ſecond was alſo alledged to be philoſophically falſe, and, in a theological view, at leaſt, erroneous in point of faith. He was detained in the Inquiſition, till Feb. 1616, on the 25th of which month ſentence was paſſed againſt him; whereby he was enjoined to renounce his heretical opinions, and not to defend them either by word or writing, nor even to inſinuate them into the mind of any perſon whatſoever; and he obtained his diſcharge only by a promiſe to conform himſelf to this order. It is hard to ſay, whether his

[D] This invention was claimed by ſeveral, and has been aſcribed to our countryman friar Bacon. But Galileo's right to it, at leaſt its application to aſtronomical uſes, has been put beyond all diſpute by Borelli, "De Vero Teleſcopii Inventore."

[E] He demonſtrated a very ſenſible change in the magnitude of the apparent diameters of Mars and Venus; a phænomenon of great conſequence to prove the Copernican theory.

ſentence

ſentence betrayed greater weakneſs of underſtanding, or perverſity of will. Galileo clearly ſaw the poiſon of both in it; wherefore, following the known maxim, that forced oaths and promiſes are not binding to the conſcience, he went on, making further new diſcoveries in the planetary ſyſtem, and occaſionally publiſhing them with ſuch inferences and remarks as neceſſarily followed from them, notwithſtanding they tended plainly to eſtabliſh the truth of the abovemenitioned condemned propoſitions.

He continued many years confidently in this courſe, no juridical notice being taken of it; till he had the preſumption to publiſh at Florence his "Dialogi della due "maſſime Syſteme del mondo, Tolemaico et Coper-"nicano;" Dialogues of the two greateſt ſyſtems of the world, the Ptolemaic and Copernican, in 1632. Here, in examining the grounds upon which the two ſyſtems were built, he produces the moſt ſpecious as well as ſtrongeſt arguments for each of thoſe opinions; and leaves, it is true, the queſtion undecided; as not to be demonſtrated either way, while many phænomena remained inſolvable. But this is done in ſuch a manner, that his inclination to the Copernican ſyſtem might be eaſily perceived. He had not forbore, likewiſe, to make his piece more picquant, by ſeveral ſmart ſtrokes of raillery againſt thoſe who adhered ſo obſtinately, and were ſuch devotees, to Ariſtotle's opinions, that they thought it a crime to depart the breadth of a needle's point from them.

Here was matter enough to ſet the holy brotherhood in a flame. Accordingly, he was again cited before the Inquiſition at Rome: the congregation convened; and, in his preſence, pronounced ſentence againſt him and his books. They obliged him to abjure his errors in the moſt ſolemn manner, committed him to the priſon of their office during pleaſure, and enjoined him, as a ſaving penance for three years, to repeat once a week the ſeven penitential pſalms; reſerving, however, to themſelves the power of moderating, changing, or taking away altogether, or in part, the abovementioned puniſhment and penance. Upon this ſentence he was detained a priſoner till 1634, and his "Dialogues of the Syſtem of the World" were burnt at Rome. One ſhall rarely meet with a more glaring inſtance of blindneſs and bigotry than this [F]; and

[F] It will appear more extraordinary, when it is conſidered that the proſecution was begun and carried on by the Jeſuits, an order inſtituted to be a ſeminary of learning, in the view of producing champions of the papal chair.

it was treated with as much contempt by our authorities as conſiſted with his ſafety.

He lived ten years after it, ſeven of which were employed in making ſtill further diſcoveries with his teleſcope: but, by continual application to that inſtrument, added to the damage he received in his ſight from the nocturnal air, his eyes grew gradually weaker, till he became totally blind in 1639. He bore this great calamity with patience and reſignation, worthy of a philoſopher. The loſs neither broke his ſpirit, nor hindered the courſe of his ſtudies. He ſupplied the defect by conſtant meditations, whereby he prepared a large collection of materials; and began to dictate his own conceptions, when, by a diſtemper of three months continuance, waſting away by degrees, he expired at Arcetri near Florence [o], Jan. 8, 1642, in his 78th year, and was privately buried. As to his perſon, in ſtature he was ſmall, but in aſpect venerable, and his conſtitution vigorous; in company he was affable and free, and full of pleaſantry. He took great delight in Architecture and Painting, and deſigned extremely well. He played admirably on the lute; and as often as he ſpent any time in the country, he took great pleaſure in huſbandry. He was the author of ſeveral noble and uſeful inventions and diſcoveries both in Aſtronomy, Geometry, and Mechanics: the principal of which, beſides thoſe already mentioned, are in the firſt of thoſe ſciences, the trepidation or vibration of the Moon, as alſo the inequalities or mountains in its ſurface. By the frequent eclipſes of the Mediceaan ſtars, he had thoughts of finding out the longitude much better than by the Lunar eclipſes; upon which he compoſed his tables of their motions, leaving them with Vincenzo Renieri, a mathematician of Piſa, who, correcting and perfecting them, intended them for the preſs. In Geometry, he invented the Cycloid, or Trochoid; and, in Mechanics, firſt found the exact degree of celerity in the deſcent of bodies by the force of gravity: to which may be added the machine, with which the Venetians render their Laguna fluid and navigable; the invention whereof was his.

He wrote a great number of treatiſes, ſeveral of which were publiſhed, with others in defence of his doctrine and obſervations, in a collection by ſignor Menoleſſi, under

[o] In the laſt eight years of his life he lived out of Florence, ſometimes in the neighbouring towns, and ſometimes at Siena. Vittorio Siri's "Il mercurio, &c." tom. ii. lib. 3.

the

the title of "L'Opera di Galileo Galilei Lynceo." Some of theſe, with others of his pieces, were alſo tranſlated into Engliſh and publiſhed by our countryman, Thomas Saliſbury, Eſq; in his "Mathematical Collections," &c. in two volumes folio: the ſecond whereof contains an account of hſs life, to which we owe moſt of the materials in this article. A volume alſo of his letters to ſeveral learned men, and ſolutions to ſeveral problems, were printed at Bologna, 4to. Beſides theſe, he wrote many others, unfortunately loſt through his wife's devotion, who, ſolicited by her confeſſor, gave him leave to peruſe her huſband's manuſcripts, of which he tore and took away as many as, he ſaid, were not fit to be allowed. He left a ſon, named Vincenzo, after his grandfather, a man of great learning and genius, and the inventor of ſeveral things in Mechanics and Muſic [H]. Our author's laſt diſciple, Vincenzo Viviani, proved likewiſe an eminent mathematician; he methodized a piece of his maſter's, and publiſhed it under this title, "Quinto libro de gli "Elementi d' Euclidi," &c. Florence, 1674, 4to. Viviani publiſhed ſome more of Galileo's things, the title whereof may be ſeen below [I].

[H] "Vincentio Viviani nel quarto "libro de gli Elementi d'Euclide, "&c." p. 101. Fiarenz. 1674, 4to.

[I] Theſe are extracts from Galileo's letters to a learned Frenchman, wherein he gives an account of the works which he deſigned to have publiſhed, and a paſſage from a letter of Galileo dated at Arcetri, Oct. 30, 1635, to John Camillo, a mathematician of Naples, concerning the angle of contact.

GALLAND (ANTONY), a learned antiquary of France, member of the Academy of Inſcriptions, and profeſſor of Arabic in the Royal-college at Paris, was born of poor parents at Rollo, a little town of Picardy, in 1646. After having laid the foundation of learning at Noyon, he went to Paris to perfect it. There he learned Hebrew and the Oriental languages; and afterwards made a long voyage into the Eaſt, where he acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic profeſſor in 1709; but did not live many years after, his death happening at Paris in 1715. He was the author of ſeveral works, the principal of which are, 1. "An account of the death of Sultan Oſman, and "of the coronation of the Sultan Muſtapha." 2. "A "collection of Maxims and Bon Mots drawn from the "Oriental writers." 3. "A Treatiſe upon the origin of "Coffee."

Memoires du Tems.

"Coffee." 4. "Arabian Tales." All theſe pieces are in French. He was the author alſo of many curious diſſertations upon ſome ſcarce medals, which have been highly commended. He had likewiſe prepared a tranſlation of the Alcoran, with notes; and a ſyſtem of the Mahometan Theology, more exact than any that has yet appeared: but he did not live long enough to publiſh them.

GALLIGAI (LEONORA), a lady very memorable in French hiſtory, was the daughter of a joiner, and Mary de Medicis's nurſe. That princeſs loved her tenderly, and carried her with her into France, when ſhe went thither in 1606, to be married to Henry IV. Galligai, under the title of bedchamber-woman to that queen, governed her juſt as ſhe pleaſed. She was extremely ugly, but had an infinite deal of wit and artifice. She married Concino Concini, afterwards marſhal d' Ancre, who was alſo a native of Florence, and came into France with Mary de Medicis. He was at firſt only gentleman in ordinary to that princeſs; but afterwards became her maſter of the horſe, and raiſed himſelf prodigiouſly by Galligai's means. This couple made it their buſineſs to foment the diſcord between the king and queen; and their tale-bearing and artifices were the cauſe of the domeſtic jars which made life ſo bitter to Henry IV. After that prince's death, they found it ſtill more eaſy to govern their miſtreſs: they glutted themſelves with riches and places, and were puffed up with the moſt monſtrous and unheard-of pride. Galligai, truly, would not ſo much as allow the princes, princeſſes, and greateſt lords of the kingdom, to come into her chamber, or even ſuffer any one to look her in the face: ſaying, that "people frighted her when "they ſtared upon her, and that they might bewitch her "by looking her in the face:" ſo that though, according to our Engliſh proverb, "a cat may look at a king," yet here, we ſee, the greateſt perſonages were not ſuffered to look at a female favorite, who had raiſed herſelf to power by the profligate arts of flattery and tale-bearing. Bayle's Dict. Le Grain, Decade de Louis le Juſte, liv. 10.

Concini, a little after the death of Henry IV, bought the marquiſate of Ancre in Picardy. He was governor of Amiens, Peronne, Roie, and Montdidier. He became firſt gentleman of the king's bedchamber, and afterwards marſhal of France. His ambition was exceſſive. He never went abroad without having two hundred gentle-

men about him, beſides the men to whom he gave wages, and whom he uſed to call his thouſand livres poltroons. In ſhort, there was no doubt, that he aimed to have all things at his diſpoſal: for he removed the wiſeſt heads from the king's council, and filled their places with his own creatures. He diſpoſed of the finances, diſtributed the offices, got friends every where both in the armies and in the towns, and terrified thoſe who oppoſed his faction by the ſevereſt revenge. Lewis XIII. at length weary of theſe diſorders, was eaſily convinced by De Luines, that there was no way to remedy them, but by killing him; and, accordingly, a commiſſion for that purpoſe was given to Vitri, a captain of the guard, who had him diſpatched by piſtols, on the draw-bridge of the Louvre, April 24, 1617. The day after his burial, his body was torn out of the grave by the mob, who uſed it in the moſt ignominious manner. They dragged it up and down the ſtreets; and then hung it by the heels on a gallows, which the deceaſed had cauſed to be ſet up for thoſe who ſhould ſpeak ill of him. They cut off his noſe, his ears, his privy parts: a little after they took him down again, dragged him to the Greve (alias Tyburn) and to other places; and then they diſmembered, and cut him in a thouſand pieces. Every one would have ſome part of him; his ears were ſold very dear; his entrails were thrown into the river; part of the body was burnt before the ſtatue of Henry IV. on the Pontneuf; and ſome roaſted part of his fleſh by that fire, and made their dogs eat it. Behold the man, who a few days before had princes, nobles, ambaſſadors, magiſtrates, &c. at his heels; and reflect upon the inſtability of human grandeur.

Le Grain, ibid.

Article CONCINI.

Bayle makes Concini's inſolence a ſad example of fatality, which attends the French monarchy more than any other country in the world: and that is, that the queens there preſerve almoſt always the foreign heart they bring along with them, and are commonly the inſtrument God makes uſe of to humble and chaſtiſe the nation. He mentions two queens deſcended from the houſe of Medicis, viz. Catherine the mother of Charles IX. and Henry III. and Mary the mother of Lewis XIII. who almoſt overthrew the French monarchy in favour of the Spaniards. It was certainly owing to this, that Lewis XIII. was ſeveral years a ſlave to the marſhal of Ancre; and that he was a ſlave, appears from a letter written by himſelf to the governors of the provinces, the day that this Florentine

tine was killed. "I make no doubt," says he, "that in "the whole course of affairs, ever since the death of the "late king, my lord and father, you have easily observ-"ed how the marshal d'Ancre and his wife, abusing my "youth, and the power they gradually acquired over the "queen, my lady and mother, have projected to usurp "all the authority, to dispose absolutely of the affairs of "my state, and to debar me from the knowledge of "them: a design which they have carried so far, that "there was nothing left me hitherto but the name of "king, and that it would have been a capital crime for "any of my officers and subjects to see me in private, "and to entertain me with any serious discourse. But, "sensible of the imminent danger my person and state "would be exposed to by such exorbitant ambition, if I "had given any sign of resentment, I have been forced "to dissemble, and to wait till it should please God to "prepare the way, and afford me an opportunity to re-"medy it." It is said, that when the king heard of the marshal's being dead, he looked out of the window, and said, "I thank you, now I am a king:" and the bishop of Luçon, afterwards cardinal Richelieu, who had been one of the marshal's favourites, and was then first secretary of state, coming into the king's chamber, some time after the execution was over, "Sir," said the king to him, "God be thanked, we are this day freed from your "tyranny." Le Grain, ibid.

The marshal's wife, Galligai, received the news of her husband's death in a manner which shewed them to be more united by interest than by affection. She did not shed a tear; and her first care was to conceal her jewels. She put them into the matting of her bed; and, causing herself to be undressed, got into bed: but the provost's men, who went into her chamber to search for them, made her get up, and found them. She said afterwards, to those that guarded her, "Well, they have killed my "husband, does not that satisfy them? Let me be suf-"fered to leave the kingdom." When she was told that they had hung up his body, she appeared to be moved, but without weeping; and soon after she said, that "he "was a presumptuous insolent man, that he had met "with nothing but what he deserved, that he had not "been in bed with her for the three last years, that he "was a bad man, and that, to get rid of him, she had de-"termined to retire into Italy that spring, and had pre-

"pared every thing for her journey;" which ſhe offered to prove. She behaved with much aſſurance, as if ſhe apprehended no danger; and even ſaid, that ſhe hoped to be taken into favour again. But ſhe was carried to the Baſtile, and afterwards committed to the Conciergerie, or priſon of the parliament; by which court ſhe was tried, and condemned to be beheaded and burnt to aſhes; which ſentence ſhe underwent with great conſtancy July 8, 1617. She ſuffered for high-treaſon againſt God and the king, which ſentence the parliament had ratified againſt her huſband; declaring their ſon at the ſame time ignoble, and incapable of holding any office in the kingdom. She pleaded her belly, to prolong her life: but this plea did not avail, ſhe having confeſſed not to have known her huſband for three years.

It was pretended, that both ſhe and her huſband had not only judaiſed, but alſo practiſed magical arts; which at that time, as well as Aſtrology, were mightily in vogue in France. But when ſhe was queſtioned by counſellor Courtin, concerning the kind of ſorcery ſhe had uſed, to influence the will of Mary de Medicis, ſhe anſwered, that "ſhe had uſed that power only, which great minds always have over weak ones."

Voltaire, Age of Lewis XIV. vol. i.

GALLOIS (JOHN), a learned Frenchman, was born of a good family, at Paris, in 1632. He underſtood divinity, eccleſiaſtical and profane hiſtory, Philoſophy, Mathematics, the Oriental, together with the Italian, Spaniſh, Engliſh, and German languages: in ſhort, he was an univerſal ſcholar. He is now memorable chiefly for having been the firſt who publiſhed the Journal des Scavans, in conjunction with M. de Sallo, who had formed the deſign of this work. The firſt journal was publiſhed, Jan. 5, 1665: but theſe gentlemen played the critics ſo rigorouſly, and cenſured the new books with ſo much ſeverity, that the whole tribe of authors roſe up againſt their work, and effectually cried it down. De Sallo abandoned entirely, after having publiſhed a third journal in March following; Gallois was determined to continue it, yet did not venture to ſend out a fourth journal till Jan. 1666, and then not without a moſt humble advertiſement in the beginning of it, wherein is declared, that the author "will not preſume to criticiſe, but only ſimply to give "an account of books." This, and the protection ſhewn by the miniſter Colbert, who was greatly taken

Niceron, Hommes Illuſtres, tom. viii.

with the work, gradually reconciled the public to what it at firſt was extremely prejudiced againſt. And thus began Literary Journals, which have been continued from that time to this under various titles, and by various authors; among whom are the illuſtrious names of Bayle and Le Clerc. Gallois continued his journal to the year 1674; when more important occupations obliged him to drop it, or rather to turn it over to ſomebody elſe. Colbert had taken him into his houſe the year before, with a view of being taught Latin by him; and the miniſter of ſtate, it is ſaid, took moſt of his leſſons in his coach, as he journeyed from Verſailles to Paris. Voltaire obſerves on this occaſion, that "the two men, who have been the "greateſt patrons of learning, Lewis XIV. and Colbert, "neither of them underſtood Latin." Gallois had been made member of the Academy of Sciences in 1668, and of the French Academy in 1673. He loſt his patron in 1683; and then, being at liberty, was firſt made librarian to the king, and afterwards Greek profeſſor in the Royal-college. He died in 1707; and, in 1710, was printed at Paris a catalogue of his books, conſiſting of upwards of 12,000 volumes. It is remarkable of this learned man, that though he had ſerved many friends by his intereſt with Colbert, yet he had neglected to make any proviſion for himſelf: whence it happened, that, at the death of that miniſter, he was but in poor circumſtances, although an abbé.

Age of Lewis XIV. vol. ii.

GALLUS (Cornelius), an ancient Roman poet, and perſon of diſtinction, was born at Frejus, then called Forum Julium, in France. He was the particular favourite of Auguſtus Cæſar, who made him the governor of Egypt, after the death of Antony and Cleopatra; but he was guilty of ſuch mal-adminiſtration in his government, that he was condemned to baniſhment, and to loſe his eſtate. This diſgrace grieved him ſo, that he put an end to his life, when he was about forty-three years of age. Virgil has complimented him in many places; and the whole tenth Eclogue is on the ſubject of his love to Lycoris, the poetical name of Gallus's miſtreſs, whoſe cruel diſdain is there lamented. Gallus had written four books of Elegies on his amour, which Propertius commends; but Quintilian thinks him not ſo ſoft as Tibullus or Propertius. As to thoſe ſix Elegies which have been publiſhed under his name, the critics are agreed that they are

ſpurious. Aldus Manutius met with ſome fragments at Venice aſcribed to Gallus; which, though written in a better taſte than the former, Joſeph Scaliger has proved to be alſo ſpurious. Gallus died the year of Rome 728, ſeven years before Virgil.

Anecdotes of Bowyer, by Nichols, p. 250.

GALLY (HENRY), born at Beckenham, in Kent, in Auguſt 1696, was admitted penſioner of Ben'et College, under the tuition of Mr. Fawcett, May 8, 1714, and became ſcholar of the houſe in July following. He took the degree of M. A. in 1721, and was upon the king's liſt for that of D. D. (to which he was admitted April 25, 1728) when his majeſty honoured the univerſity of Cambridge with his preſence. In the year 1721 he was choſen lecturer of St. Paul's, Covent-Garden, and inſtiuted the ſame year to the rectory of Wavenden, or Wanden, in Buckinghamſhire. The lord chancellor King appointed him his domeſtic chaplain in 1725, preferred him to a prebend in the church of Glouceſter in 1728, and to another in that of Norwich about three years after. He preſented him likewiſe to the rectory of Aſhney, alias Aſhton, in Northamptonſhire, in 1730; and to that of St. Giles's in the Fields, in 1732; his majeſty made him alſo one of his chaplains in ordinary in October 1735. Dr. Gally died Auguſt 7, 1769. He was the author of, 1. "Two "Sermons on the Miſery of Man, preached at St. Paul's, "Covent-Garden, 1723," 8vo. 2. "The Moral Cha- "racters of Theophraſtus, tranſlated from the Greek, "with Notes, and a Critical Eſſay on Characteriſtic "Writing, 1725," 8vo. 3. "The Reaſonableneſs of "Church and College Fines aſſerted, and the Rights "which Churches and Colleges have in their Eſtates de- "fended, 1731," 8vo. This was an anſwer to a pamphlet called "An Enquiry into the Cuſtomary Eſtates and "Tenants of thoſe who hold Lands of Church and other "Foundations by the tenure of three Lives and twenty- "one Years. By Everard Fleetwood, eſq." 8vo. 4. "Sermon before the Houſe of Commons, upon the Ac- "ceſſion, June 11, 1739," 4to. 5. "Some Conſiderations "upon Clandeſtine Marriages, 1750," 8vo. This was much enlarged in a ſecond edition the year following. 6. "A Diſſertation againſt pronouncing the Greek lan- "guage according to Accents, 1754," 1755, 8vo. 7. "A Second Diſſertation," on the ſame ſubject, 8vo.

GAMBOLD

GAMBOLD (JOHN), a truly primitive Chriſtian, and a Biſhop among the Moravian Brethren, was born near Haverford Weſt in South-Wales, and became a member of Chriſt Church College, Oxford, where he took the degree of M. A. May 30, 1734; and was afterwards vicar of Stanton Harcourt, in Oxfordſhire, where, in 1740, he wrote "The Martyrdom of Ignatius, a Tragedy," publiſhed after his death by the Rev. Benjamin La Trobe, with the Life of Ignatius, drawn from authentic accounts, and from the Epiſtles written by him from Smyrna and Troas in his way to Rome, 1773, 8vo. A Sermon, which he preached before the univerſity of Oxford, was publiſhed under the title of "Chriſtianity, Tidings of Joy, 1741," 8vo. In 1742 he publiſhed at Oxford, from the univerſity-preſs, a neat edition of the Greek Teſtament, but without his name, "Textu per omnia Milliano, cum "diviſione pericoparum & interpunctură A. Bengelii," 12mo. Joining afterwards the Church of the Brethren [A], eſtabliſhed by an Act of Parliament of the year 1749 [B], and known by the name of "Unitas Fra-"trum," or, The United Brethren; he was, for many years, the regular miniſter of the congregation ſettled at London, and reſided in Neville's Court, Fetter Lane, where he preached at the Chapel of the Brethren. His connexion with the Brethren commenced in 1748, when Peter Boehler viſited Oxford, and held frequent meetings with John and Charles Weſley, for the edification of awakened people, both learned and unlearned. His diſcourſes were in Latin, and were interpreted by Mr. Gambold. He was conſecrated a biſhop at an Engliſh provincial Synod held at Lindſey Houſe in Nov. 1754,

Anecdotes of Bowyer, by Nichols, p. 215. 375.

[A] The following particulars were communicated to the Author of the "Anecdotes" by a friend who knew him in the early part of life: "Mr. "Gambold was a ſingular, over-"zealous, but innocent Enthuſiaſt. "He had not quite fire enough in "him to form a ſecond Simeon "Stylites. He was preſented to "Stanton Harcourt by Biſhop Secker, "I think in 1739, but cannot be "certain. He had been only Chap-"lain of Chriſt-Church, not a Stu-"dent (the term given to the Fel-"lows), of that royal foundation. He "deſerted his flock in 1742, without "giving any notice to his worthy "dioceſan and patron, to aſſociate "with people, among whom, though "he might be innocent, have been "ſome monſtrous characters. When "he was young, he had nearly pe-"riſhed through diſregard to his per-"ſon. At this time he was kindly "relieved by his brother collegian in "the ſame department; Dr. Free, a "perſon well known in London; "but the tale is not worth gaining."

[B] The "Petition of the Bre-"thren" on this occaſion, moſt probably drawn up by Mr. Gambold, is preſerved in the "Journals of the "Houſe of Commons," vol. XXV. p. 717.

and was greatly eſteemed for his piety and learning by ſeveral Engliſh Biſhops, who were his contemporaries in the univerſity of Oxford. In 1765 a congregation was ſettled by biſhop Gambold, at Coothill, in Ireland. Soon after he had joined the Brethren, he publiſhed a treatiſe, which he had written whilſt at Stanton Harcourt, and which proves his ſteady attachment to the Church of England, entirely conſiſtent with his connexion with, and miniſtry in, the Church of the Brethren. The title of it is, "A ſhort Summary of Chriſtian Doctrine, in the "way of Queſtion and Anſwer; the Anſwers being all "made in the ſound and venerable words of the Com-"mon-prayer-book of the Church of England. To "which are added, Some Extracts out of the Homilies. "Collected for the Service of a few perſons, Members of "the Eſtabliſhed Church; but imagined not to be un-"uſeful to others." We know not the exact date of this treatiſe; but a ſecond edition of it was printed in 1767, 12mo. Mr. Gambold alſo publiſhed in 1751, 8vo. "Maxims and Theological Ideas and Sentences, collected "out of ſeveral Diſſertations and Diſcourſes of Count "Zinzendorf, from 1738 till 1747." His "Hymns for the "uſe of the Brethren" were printed in 1748, 1749, and 1752; ſome Hymns, and a ſmall Hymn-book for the children belonging to the Brethren's congregations, were printed entirely by Mr. Gambold's own hand in Lindſey-houſe at Chelſea. A Letter from Mr. Gambold to Mr. Spangenberg, June 4, 1750, containing a conciſe and well-written character of the Count of Zinzendorf [c], was inſerted in Mr. James Hutton's "Eſſay towards "giving ſome juſt ideas of the perſonal character of "Count Zinzendorf, the preſent Advocate and Ordinary "of the Brethren's Churches, 1755," 8vo. In 1752 he was editor of "Sixteen Diſcourſes on the Second Article "of the Creed, preached at Berlin by the Ordinary of the "Brethren." 12mo. In June 1753 appeared "The "Ordinary of the Brethren's Churches his ſhort and "peremptory Remarks on the way and manner wherein "he has been hitherto treated in Controverſies, &c. "Tranſlated from the High Dutch, with a Preface, by "John Gambold, Miniſter of the Chapel in Fetter Lane." In the ſame year he publiſhed, "Twenty-one Diſcourſes,

[c] The compiler of this Noble Biſhop's Life, in the "Biographia "Britannica, 1766," acknowledges his obligation to Mr. Gambold, for ſome perſonal information on that ſubject.

"or

" or Diſſertations, upon the Augſburg Confeſſion, which " is alſo the brethren's Confeſſion of Faith; delivered " by the Ordinary of the Brethren's Churches before the " Seminary. To which is prefixed a Synodical Writing " relating to the ſubject. Tranſlated from the High " Dutch, by F. Okeley, A. B." In 1754 he was editor of " A modeſt Plea for the Church of the Brethren, &c." 8vo; with a Preface by himſelf. In the ſame year, in conjunction with Mr. Hutton, Secretary to the Brethren, he alſo drew up " The Repreſentation of the Committee " of the Engliſh Congregations in union with the Mora- " vian Church," addreſſed to the archbiſhop of York; and alſo " The plain Caſe of the Repreſentatives of the Peo- " ple known by the name of the Unitas Fratrum, " from the year 1727 till theſe times, with regard to their " conduct in this country under miſrepreſentation." And in 1755 he aſſiſted in the publication of " A Letter " from a Miniſter of the Moravian Branch of the Unitas " Fratrum; together with ſome additional notes by the " Engliſh Editor, to the Author of the Moravians com- " pared and detected;" and alſo of " An Expoſition, or " true State of the matters objected in England to the " people known by the name of Unitas Fratrum; by the " Ordinary of the Brethren; the notes and additions by " the Editor." In the year 1756 he preached at Fetter Lane chapel, and printed afterwards, a Sermon upon a public Faſt and Humiliation, ſetting forth " the Reaſon- " ableneſs and Extent of religious Reverence." He was not only a good ſcholar, but a man of great parts, and of ſingular mechanical ingenuity. It was late in both their lives before the learned Bowyer was acquainted with his merits; but he no ſooner knew them, than he was happy in his acquaintance, and very frequently applied to him as an occaſional aſſiſtant in correcting the preſs; in which capacity Mr. Gambold ſuperintended (amongſt many other valuable publications) the beautiful and very accurate edition of Lord Chancellor Bacon's Works in 1765; and in 1767 he was profeſſedly the editor, and took an active part in the tranſlation from the High Dutch, of " The " Hiſtory of Greenland;" containing a " Deſcription of " the Country and its Inhabitants; and particularly a " Relation of the Miſſion carried on for above theſe " thirty years by the Unitas Fratrum at New Herrnhut " and Lichtenfels in that country, by David Crantz; " illuſtrated with Maps and other Copper Plates: printed

"for the Brethren's Society for the Furtherance of the "Gospel among the Heathen," 2 vols. 8vo. In the autumn of 1768 he retired to his native country, where he died, at Haverford West, universally respected, Sept. 13, 1771.

GARAMONT (CLAUDE), a French engraver and letter-founder, was a native of Paris, and began to distinguish himself about 1510; when he founded his printing types, clear from all remains of the Gothic, or, as it is usually called, the Black letter. He brought them to so great a degree of perfection, that he can neither be denied the glory of having surpassed whatever had been done in this way before, nor that of not being excelled by any of his successors in this useful mechanic art. His types were prodigiously multiplied, as well by the great number of matrices which he engraved of every size, as by the letters which were founded from these, so that all parts of Europe were supplied with them; and as often as they were used by foreigners, they took care, by way of recommending their works, to distinguish them by his name, both in Italy, Germany, England, and even in Holland; particularly the small Roman, by way of excellence, was known among the printers in all these countries by the name of Garamont's small roman. He likewise, by the special command of Francis I, founded three species of Greek types for the use of Robert Stephens, who printed all his beautiful editions, both of the New Testament and other Greek authors, with them. Garamont died in 1561; and all his fine types came into the hands of Fournier the elder, an eminent letter-founder at Paris.

GARASSE (FRANCIS), a jesuitical writer, the author of the enmity between the Jesuits and the Jansenists, in the church of Rome. He was born at Angoulesme in 1585 [A], and having laid a good foundation of grammar learning, entered of the Jesuits college in 1600 [B]. It is the especial care of those fathers, to admit none into their society but youths of genius; and Garasse was not wanting in good natural parts, nor did he neglect to improve them by reading and study; of which he gave an admirable proof in his book of elegies on the death of

[A] Alegambe Bibl. Script. Soc. Jes. p. 125, says he died in 1631, at the age of forty-six years.

[B] Niceron's Memoirs, &c. Vol. xxxi. p. 378. Bayle from Alegambe places it a year later, Dict.

Henry

Henry IV, and in a poem in heroic verſe addreſſed to Lewis XIII, upon his inauguration, in the name of the college at Poictiers [c]. As he had a great deal of fire, a vaſt imagination, and a ſtrong voice, ſo he became a popular preacher in the chief cities of France. He behaved in the pulpit with an uncommon vivacity, and had a peculiar turn to the wit then in vogue, which, being enforced by a ſuitable delivery, made deep impreſſions upon his audience.

But he was not content with the honour he did this way to his order. His ambition led him to aim at being more extenſively ſerviceable by his writings. In that ſpirit, while yet a Novitiate, he publiſhed in 1614 a defence of the Jeſuits againſt three of their adverſaries at once. This piece he intituled "The Horoſcope of "Anticoton, together with the life, death, burial, and "Apotheoſis of his two couſin-germans Martcliere and "Hardeviliere." The treatiſe appeared under a feigned name, and was drawn up in the ironical taſte, but too much vitiated by buffoonery; and, in the ſame name and ſtyle, he printed in 1615, "The Calviniſtic Elixir, or "Reformed Philoſopher's ſtone, firſt dug up by Calvin at "Geneva, and afterwards poliſhed by Iſaac Caſaubon at "London," with the teſtamentary codex of Anti Coton, "lately found upon Charenton bridge [D]." The two ſubſequent years he employed his pen in ſatire and panegyric, both equally exaggerated to an extreme [E]; and, in

[c] The titles of theſe two pieces are, 1. "Elegiarum de funeſta morte "Henrici Magni liber ſingularis. "Pictavii, 1611," 4to. 2. "Sacra "Rhemenſia Carmina Heroica no"mine Collegii Pictavenſis oblata "Ludov. XIII. Regi Chriſtianiſſimo "in ſua inauguratione," ibid. The two following pieces are alſo aſcribed to him, 1. "De la Reſemblance de la "lumiere du Soleil & de la Juſtice. "Bourdeaux, 1612." 2. "Les "champs Elyſiens pour la Reception "du Roy Louis XIII, lors qu'il en"troit a Bourdeaux à l'occaſion de ſon "Marriage."

[D] The firſt of theſe is intituled, "Andreæ Schioppii Caſparis fratris "horoſcopus, &c. Antwerp, 1614," 4to. The ſecond "Andreæ Schioppii Caſparis fratris Elixir Calviniſticum, &c. ibid. 1615," 8vo. In the firſt he attacked the three following pieces, 1. "L'Anticoton ou re"futation de la Lettre declaratoire du "Pere Coton, 1610," 8vo. 2. "Playdoye du Pierre de la Martiliere "Avocat en Parlement pour le Rec"teur de l'Univerſité de Paris contre "les Jeſuits, Paris 1612," 8vo. 3. "Petri Hardovilierii Actio pro Aca"demia Pariſienſi adverſus Preſby"teros & Scholaſticos Collegii Claro"montanii habita in Senatu Pariſi"enſi. Ann. 1611, Paris 1612," 8vo. Niceron obſerves, that our Author's ſatirical ſtyle was very like that of the famous Schioppius, which was apparently the reaſon of his chuſing that maſk, which ſuited him exactly well.

[E] The panegyrics are; 1. "O"raiſon L'Andreæ de Neſmond pre"mier Preſident du Parlement de "Bour-

in 1618, he made the four vows, and became a father of his order. This is the higheſt title conferred on that or any other of the monaſtic inſtitutions; and our author, being thereby admitted to read and ſtudy the ſublimeſt myſteries of his religion, in a few years appeared upon the ſtage of the public in the character of a zealous champion for the faith againſt the Infidels and prophaners of thoſe myſteries.

Meanwhile, his pen was far from lying idle. On the contrary, in 1620, he printed a piece intituled, "Rabelais "reformed by the miniſters, particularly Peter du Moulin, "miniſter of Charenton, in anſwer to the buffooneries "inſerted in his book," of the invocation of paſtors; and two years afterwards he ventured to attack the ghoſt of Stephen Paſquier, in another piece, intituled, "Recherches des Recherces & autres oeuvres d'Etienne "Paſquier." There cannot be given a better ſpecimen of the peculiar ſtrain of his ſatirical wit, than what the epiſtle dedicatory to this book furniſhes. It is addreſſed to the late Stephen Paſquier, wherever he may be: "For," ſays he, "having never been able to find out your reli-"gion, I know not the route or way you took at your de-"parture out of this life; and therefore I am forced to "write to you at a venture, and to addreſs this packet "wherever you may be." This is bold, or rather audacious, and even licentious, as became a Jeſuit. Dean Swift, with the like turn of wit, but perfect decency and excellent good humour, writing to lord Peterborough, then general in Spain, obſerves, that his lordſhip was ſo very volatile, and ſo often ſhifted places, that he could not ſo properly be ſaid to write to him, as to write at him [F].

But to return to our Jeſuit who followed his firſt blow, and, the next year 1628, publiſhed "La Doctrine curieuſe "des beaux Eſprits de ce temps, &c. The curious "doctrine of the wits, or pretenders to wit, of this age, "containing ſeveral maxims pernicious to the ſtate "of religion and good manners, refuted and over-

"Bourdeaux." This oration was made in 1616, when that Preſident died, and was printed with his remonſtrances at Lyons, 1656, 4to. 2. "Coloſſus Henrico Magno in ponte "novo poſitus, Carmen. Paris 1617," 4to. That famous equeſtrian ſtatue was erected Aug. 25, 1614. The ſatire is, "Le banquet des Playdoiers de "Mr. Servin par Charles de l'Eſpi-"noeil, 1617," 8vo. It is a virulent ſatire againſt the Magiſtrate Servin.

[F] Swift's Letters, in Pope's Works, vol. IX.

"thrown."

" thrown [G]." He took occaſion, in ſeveral places of this work, to throw out rough abuſive raillery upon Paſquier; and went on in the ſame ſtrain, in a third piece, printed in 1625 [H]. The ſons of Paſquier were at laſt provoked beyond all patience, to ſee the manes of their father ſo irreligiouſly diſturbed; reſolving to revenge his memory, and to pay our author in his own coin, they publiſhed a treatiſe, wherein Garaſſe was accoſted thus. Having recounted the words of his dedication juſt mentioned: " This," ſay they, " in the ſingular number, has made " me uſe the ſame freedom with you, and forced me to " addreſs this packet to you, in what place ſoever you " may be. For, not knowing whether you may be at " the ſervice tree, which you call a tavern of honour, and " where you confeſs you have had many a good meal free- " coſt; or at the town of Clomar, in the ſuburbs of St. " Germain, where your name is written in ſuch fair cha- " racters, on all the mantle trees of the chimnies; or in " ſome other place of the ſame kind; I am conſtrained " to ſend you this book at a venture, and to direct it to " you in what place ſoever you be."

It is true, theſe are the words of an enemy, and of an enemy too peculiarly inflamed; however, ſo much ſeems, without any injuſtice done to our Jeſuit, to be inferred, that in general the free courſe of his life ran parallel to that of his wit, which he had indulged to ſuch a height in his " Doctrine curieuſe," that notwithſtanding the ſpecious title againſt Atheiſts and Atheiſtical libertines prefixed by the author, a very different one was beſtowed upon it by others, who diſtinguiſhed it by the title of " Atheiſm reduced to an art [I]." A certain prior in particular, having obſerved that our author was better qualified for a ſatirical poet or a merry andrew [K], than for a

[G] In his apology againſt Ogier, of which more hereafter.

[H] This is a thick 4to, containing 1025 pages.

[I] This is obſerved by Naudè, who, in defence of our Author, ſays, it is true he has taken ſome of the Roſicrucian Articles from Father Roberts, which, however, he has ſo aptly paralleled with the way of acting of the libertines of that age, that as well on this account, as for his ingenuity and variety of erudition, I am ſorry he ſhould undergo the cenſure which is paſſed on all thoſe who ſhew their learning on the ſame ſubject, viz. that no man ever wrote better againſt the Atheiſts than the clerks of the courts of juſtice, who draw up the ſentence of their condemnaton.

[K] He alludes to Garaſſe's aſſuming the name of Andrew Schioppius. The author of it was Prior Ogier, the title of whoſe book is " Jugement et Cenſure du Livre de " la doctrine curieuſe de François " Garaſſe."

Catholic

Catholic doctor, exclaimed againſt the whole order, for making choice of ſuch a champion. This was made public the ſame year; and the following year our author came out with a defence, intituled, "Apologie de F. Garaſſe, "&c." To which the prior immediately prepared for a reply. But here the fraternity ſtepped in, and procured ſuch mediators, as found means to end the diſpute in an amicable way. The Jeſuit prevented his antagoniſt by a letter full of civilities, which was anſwered in the ſame way by the prior, and care was taken to let the public ſee thoſe letters, as ſoon as they were written, in 1624 [L]. By the ſame method our author was alſo reconciled to Balzac, whoſe character he had made free with, having provided a ſeat for him among the Atheiſts of the times.

The "Doctrine curieuſe" carried the ſtrongeſt marks imaginable of a moſt buſy and active temper; vivacity was the characteriſtic of the author, and he had no ſooner got clear of the difficulties which that treatiſe brought upon him, but he plunged into another, of a much more threatening aſpect. This was created by a book he publiſhed in 1625, under the title of "La Somme Theolo-"gique des veritez capitales de la religion Chrètienne." It was this book which firſt raiſed the war between the Janſeniſts and the Jeſuits, the manner whereof was thus. The abbot of St. Cyran, obſerving in Garaſſe's book a prodigious number of falſifications of ſcripture and fathers, beſides many heretical and impious opinions, thought the honour of the church required a refutation of them. Accordingly he wrote an anſwer at large, in four parts. But, while the firſt part was in the preſs, the noiſe it every where made occaſioned Garaſſe's book to be more carefully examined. March 2, 1626, the rector of the Sorbonne declared before that ſociety, that he had received ſeveral complaints of it; and, propoſing to have it examined, a committee was appointed for that purpoſe, who ſhould give their opinion of it on the 2d of May following. This matter alarming our Jeſuit, he preſently after this appointment publiſhed at Paris, "L'abus decouverte, &c." In this piece our author drew up a liſt of 111 propoſitions; the moſt eaſy to maintain that he could find, and having drawn up a cenſure of them, which he pretended

[L] In favour of Garaſſe they bore this artful title, "Literæ a D. Ogier "& hujus ad illum de ſua cum Ecclefia reconciliatione."

was

was that of the abbot St. Cyran, he refuted that answer with caſe. This coming to the hands of St. Cyran March 16, he wrote ſome notes upon it the ſame day, which were printed with the title of "A Refutation of "the pretended abuſe and diſcovery of the true ignorance "and vanity of Father Francis Garaſſe:" and the Committee of the Sorbonne made their report on the day appointed. But ſome perſons who approved the book deſired more time, and that the propoſitions cenſured might be communicated to them. This was complied with; and on the firſt of July, attempting partly to defend, and partly to explain it, they found themſelves under a neceſſity of confeſſing, that there were ſome paſſages in it which could not be excuſed; and that F. Garaſſe had promiſed to correct them, without performing his promiſe. Hereupon the doctors agreeing that the book ought to be cenſured, the cenſure was accordingly paſſed Sept. 1, and immediately publiſhed, with the title of "Cenſura S. "Facultatis Theologicæ, &c. The cenſure of the ſa-"cred Faculty of the clergy at Paris, upon a book intituled, "Theological Summary of F. Francis Garaſſe." The ſentence was to this effect, that the ſummary contained ſeveral heretical, erroneous, ſcandalous, and raſh propoſitions; ſeveral falſifications of paſſages of Scripture, and of the Holy Fathers, falſly cited, and wreſted from their true ſenſe; and an infinite number of expreſſions unfit to be written or read by Chriſtians and Divines.

This ſentence was perfectly agreeable to the abbot of St. Cyran's critique, which, after many hindrances raiſed by the Jeſuits, came out the ſame year, intituled, "A "Collection of the faults and capital falſities contained in "the Theological Summary of F. Francis Garaſſe [M]." In anſwer to which, our author wrote, "Avis touchant "la refutation, &c. Advice concerning the refutation of "the Theological Summary of F. Graſſe." This came out alſo before the end of the year, and this ended the diſpute between the two combatants in particular. But the

[M] He intended four volumes, but the two firſt only were printed, and an abridgement of the fourth; his name is not in the title-page, and in the privilege prefixed he aſſumes the name of Alexandre de l'Excluſe. Bayle recommends it as one of the moſt uſeful books a man can read, eſpecially if he deſigns to ſet up for an author who argues from authorities, alluſions, compariſons, &c.

two orders of Jeſuits and Janſeniſts in general, of whom theſe were reſpectively the champions, grew, from the conſequences of it, into ſuch an implacable hatred and animoſity againſt each other, as ſeems not to be extinguiſhable but with that religion which they both profeſs.

As to Garaſſe, the Jeſuits uſed ſome kind of prudence. They did not obſtinately perſiſt in ſupporting, but baniſhed him to one of their houſes at a great diſtance from Paris, where he was no more heard of. This puniſhment, to a man of his ambitious and buſy temper, was worſe than death. Accordingly, as if weary of ſuch a life, when the plague raged violently in Poictiers in 1631, he aſked earneſtly of his ſuperiors to attend thoſe that were ſeized with it: leave was granted, and in that charitable office catching the contagion, he died among the infected perſons in the hoſpital, on the 14th of June that year. He is ſtyled by Bp. Warburton, in his "Commentary on the "Eſſay on Man," an eminent Caſuiſt.

GARCILASSO, Garſilas, or, to ſpeak more correctly, Garſias, Laſo de la Vega, a celebrated Spaniſh poet, was born of a noble family at Toledo in 1500. His father was a counſellor of ſtate to Ferdinand and Iſabella, and employed by them on ſeveral important negotiations, particularly in an embaſſy to Pope Alexander VI. Garcilaſſo was educated near the emperor Charles V, who had a particular regard for him, and whom he accompanied in his military expeditions: and he became as renowned for his courage, as for his poetry. He accompanied that emperor into Germany, Africa, and Provence; and it was in this laſt expedition that he commanded a battalion, when he received a wound, of which he died at Nice about three weeks after, in his 36th year. The wound was made by a ſtone thrown by a countryman from a turret, and falling upon the head. The Spaniſh poetry was greatly obliged to Garcilaſſo, not only for extending its bounds, but alſo for introducing new beauties into it. He had ſtrong natural talents for poetry; and he did not fail to improve them by culture, ſtudying the beſt poets ancient and modern. His poems are full of fire; have a nobleneſs and majeſty without affectation; and, what is ſomewhat ſingular, there is in them a great deal of eaſe, joined to much ſubtility. Paul Jovius has not ſcrupled

to

to ſay, that his odes have all the ſweetneſs of Horace. The learned grammarian Sanctius has written commentaries upon all his works; has pointed out his imitations of the ancients; and illuſtrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, "Garcilaſſo de "la Vega Obras Poetical con annotationes de Franc. "Sanchez." in 8vo.

We muſt not confound this poet with another perſon of the ſame name, a native of Cuſco, who wrote in Spaniſh the Hiſtory of Florida, and that of Peru and the Incas.

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